

THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Notable Progress and Great Needs

Referring to the note on Kensington churches in the last issue, it is timely to call attention to the work being done in St. George's, Richmond, as by action of the Board of Missions, St. George's will be the next church built by the Diocese.

The Second of Six Churches

It was twelve years last month since the present minister took charge of the chapel at Edgemont and Venango Streets, finding a very small congregation and a Sunday-school. After five years it was decided to buy a lot in Richmond and the present parish house was built in 1906; the work in the chapel was not abandoned, however, as a kindergarten was established and evening services held. During the past twelve years about 600 have been baptized and 431 confirmed; there are now 387 communicants in the mission and chapel and 650 in the two Sunday-schools, including the large Bible classes for men and women.

St. George's is, I believe, the only mission in the Diocese that supports a chapel. It has always been

Influence on the Neighborhood

active in good works, and it was the men of this mission who inaugurated the car barn service at Allegheny Avenue and Richmond Terminal and have maintained it with great success on Sunday afternoons since that time. There is no place in the city where a mission has had a greater influence than in Richmond;

moving into a neighborhood with many prejudices against it, the missionary-in-charge has labored faithfully during all these years and now the church is known and respected by the entire community, and is looked on as the leading force in usefulness and helpfulness.

The social work of the neighborhood has not been overlooked. It was largely due to the efforts of the minister of St. George's that the Carnegie Library was built in Richmond and the public square provided; also the school garden back of the parish house. He has been a promoter of everything that has been for the good of the community, and has transformed that portion of Richmond from a very undesirable neighborhood into one of the pleasantest spots in that section of the city. A University Extension Centre was established and carried on until the library was built and by request undertook to supply this need. Those interested in the mission are now working to get a municipal bath house and a public playground.

There are doubtless other missions in the Diocese where some of this work is done, but I think it is well to call attention to the great place St. George's has filled in Richmond, so that when our people are asked to give to the building of a church for this mission they will know something about the character of the work. With the poor equipment which

A Church Needed

St. George's has had the results have been most remarkable, and a church building in that neighborhood will have a tremendous spiritual influence on the lives of the people.

The progress made in Calvary Church, Conshohocken, during the past few years should be a strong missionary incentive to other parishes in the Diocese. When the present rector took charge in the autumn of 1910, there was a debt of \$9,500, and the following summer a plan was adopted to pay it off in thirty months. During this period improvements were made at a cost of \$2,500, yet the entire indebtedness was wiped out on the last Sunday of the old year, leaving a comfortable balance in the treasury.

With such a heavy financial burden for a congregation to carry some would have been tempted to postpone the adoption of the Duplex envelope system and the effort to raise the apportionment. Many vestries in the Diocese still have an idea that a *missionary* campaign interferes with parochial support. It is interesting to note that in the spring of 1912 the Duplex envelope system was adopted in the parish, and in addition to making the large payments on the debt, the apportionment was almost met a few months later and during the last fiscal year it was exceeded. We would emphasize the fact that there was not only a large increase in the missionary offerings but an *increased annual revenue to the parish* of \$1,500. As far as we know there is no case on record where the adoption of the Duplex envelope system and a personal canvass has not increased missionary offerings and also the revenue for parochial purposes. In this parish an *annual* personal canvass is made.

Every communicant of the church in the Diocese is proud of the great work that has been accomplished among the deaf mutes in this and the surrounding dioceses, through the labors of the missionary-in-charge of All Souls' Church. We are indebted to the members of the Commission for all they have done to complete the handsome group of buildings at Sixteenth Street and Allegheny Avenue and to the layman of the Diocese who gave the amount necessary to build the church. The new church and parish house complete the equipment that is needed for a successful work among these afflicted people as far as buildings are concerned. They must depend on the Church for all their social life; the parish house is to them not only

a centre but the only centre for social intercourse. It fills a place in their lives that we can hardly appreciate.

There is no doubt that in this new location All Souls' will have a greater influence and will be able to do a larger and more efficient work.

Ash Wednesday Offerings At the same time it must be borne in mind that the expense of heating, lighting, and taking care of the property will be much larger than in the old church, and the Commission confidently hopes and expects that the Bishop's appeal for Ash Wednesday will bring in more generous offerings than in the past. If, from time to time, the communicants of our Church would visit All Souls' and see for themselves the place that it fills in the lives of those who are deprived of speech, they would become generous subscribers to this great mission of the Church.

For years we have been discussing work among foreigners but accomplishing very little. During one of my visits to Calvary Church, Germantown, I learned of a commendable work that is being done quietly and is very suggestive of what can be accomplished. There is an Italian Sunday-school of about forty or fifty children held in a room in the parish house, with its own teachers, but meeting with the Sunday-school for the opening service. This parish also conducts a Mothers' Meeting for twenty Italian mothers who bring their babies with them, and provision is made to take care of the children while the mothers are learning sewing, cooking, etc. This work has been carried on quietly for some time, with the result that some of the parents come to church on Sunday evenings. During the past year four children have been baptized and five were presented in the Confirmation class last month. In many neighborhoods where it seems hard to undertake work among the foreigners on account of the difficulty of speaking their language, it is possible to undertake a work for the *children* and *mothers* such as is carried on in Calvary Church. Sometimes we overlook the fact that, though the foreigners who come to our shores cannot speak our language and many of us cannot speak theirs, yet their children do not want to be treated as foreigners; most of them are born here—they are *Americans*, and through our Sunday-schools and parish organizations we should be able to

New Church for the Deaf

reach out and do a greater work amongst them than is now being accomplished.

The chief difficulty in the missions of the Diocese is a lack of teachers and workers; at every visitation of a mission we hear the same cry. It is true that in many of our *parishes* a similar condition exists, but as the Lenten season is again approaching I venture to appeal to every member of the Brotherhood of St. Andrew, of our Parochial Missionary Committees, of Mission Study Classes and the officers and workers of the Woman's Auxiliary and the Junior Auxiliary, to ask themselves whether they cannot do more to help in the *real missionary work* of the Church, in their own parish or in one of our missions? We have a greater knowledge of missions today than we had ten years ago, but until we have a greater number of *workers*, not much can be accomplished at home. I am sure it is not overstating the need to say that the services of a *few hundred teachers* could be used in the missions of our Diocese. The need is for men and women who are ready to forget self—ready to spend and be spent in the Master's work, in places where they will not make any name for themselves, but can do a great work for God.

Thomas J. Garland



A Conference on Country Work

The country work is beginning to engage the serious attention and interest of the Diocese. There could be no sign of greater promise. There is no problem before the Church and nation of more critical importance, although the average man and woman, keen and zealous for other missionary and social efforts, has been slow to recognize it. An awakening was bound to come sooner or later in this Diocese. For we have had now for some years a group of devoted, wise, persistent leaders, both Clerical and Lay, giving themselves heart and soul to push the rural work, along well thought-out and far-seeing lines. Notable successes have been gained and the time is ripe for a strong forward movement. The next step is to be a Conference on Country Work, at the Church House, on the afternoon and evening of Monday, February 16th. Speakers from outside, of national standing,

will present the subject as a whole. Our own clergy and laymen, closely in touch with what is being attempted in the Diocese, will bear their witness and point the way to our opportunity. The whole Diocese should note this Conference. Its sessions should be crowded. It may well lead to notable results.

The program is in the hands of a competent and representative committee. In due time notices will be sent to the parishes and missions for the information of the people. May the preparations for it be wisely made, and the Conference itself rightly guided, and may the body of our lay people rally to its call.

Philip M. Kunkelander



The Bible in the Church

We have become rather hardened to experimentation in regard to the appointed lessons for use in our public services. The General Convention of 1910 adopted a report from a joint commission authorizing for alternative or permissive use, a series of Tables for all the occasions provided for by the Prayer Book. And now the General Convention of 1913, besides continuing the permissive use of the Tables of 1910 (until January 1, 1915), has set forth another series of Tables, the use of which is authorized until the next session of the General Convention shall again take action on the subject.

Thus at the present we are confronted by an embarrassment of riches—almost by a chaos of choices.

During the present calendar year there are always three and sometimes four sets of lessons permissible at Morning Prayer, and a similar number at Evening Prayer, on any Sunday; and these morning or evening lessons may be interchanged at any time, at the discretion of the officiating minister. In addition there is a further table of "alternate first lessons for the Sundays after Trinity taken from the Prophets and Writings" (*i. e.*, the "wisdom books" so-called). A similar range of choice is possible also for Saints' Days and Holy Days, for Rogation Days and Ember Days, for the Forty Days of Lent, and even for those undistinguished week-days which fall within none of these categories. It is true, of course, that the range of choice is actually less than would seem to be the case from this abstract statement: for in not a few instances all three Tables—that of

A Chaos of Choices

the Prayer Book, that of 1910, and that of 1913—prescribe the same passage; and in many other instances two out of the three Tables agree. But when all abatements are made, the present situation is in reality hardly less than chaotic: and it is only to be justified on the ground that it is temporary and intended to try out the new Tables in the crucible of experience. Lest we be misunderstood, we hasten to add that this justification seems to us abundantly sufficient.

We are convinced that the Prayer Book Tables of Lessons need revision. For example, to confine ourselves to the Old Testament lessons for Sundays—why should we give **The Prayer Book Tables Imperfect** two one-hundred-and-fourths of our available time for instructing the people out of the Old Testament, to the story of Jael? It is hardly edifying in a high degree; and while in its poetic rendition (Judges 5, the Evening Lesson for the Sixteenth Sunday after Trinity) it is an unsurpassed and most impressive piece of literature, would not the reading of it once in the year suffice? Why, still more, should we give a whole lesson each year to that dreary catalogue of the silly Kings of Judah, who with dull monotony “did that which was evil in the sight of the Lord?” (II Chronicles, 36; the Lesson for the Twenty-second Sunday after Trinity, Evening.) Were those evil deeds described, we might find them piquant, perhaps even profitable for our warning; but as it is, the passage can scarcely claim to be as edifying as the story of Jael, while as literature it is banal.

We could not fairly bring this charge against the Prayer Book Table of Proper Lessons for Sundays, at the few points where the charge holds good, had the treasure-house of the Old Testament been already stripped of all its jewels. Here, for example, are some of the passages in the historical books alone, which stand out for their literary and their moral power, and which are yet unused in our Sunday Lessons as arranged in the Prayer Book. (All of them are found in the so-called “calendar lessons;” but there are so few of our parishes where Morning and Evening Prayer are said daily, or said in the presence of more than two or three persons, that their usefulness as a vehicle of Biblical instruction is almost negligible; and we tacitly ignore them for our present purpose.) The story of Abraham’s call (Genesis 12) is not read; the story of the choice of land made by Abraham and Lot (Genesis 13)

is used only in Lent; the splendid story of how Abraham pleads with “the Judge of all the Earth” to do right is used only in Lent (Genesis 18); the sacrifice of Isaac is used on Good Friday (Genesis 22)—a choice so supremely fitting that one can hardly wish to hear that passage publicly read at any other service; the charming idyll of Isaac and Rebekah (Genesis 24) is not used; neither is that of Jacob’s deception of Isaac—a story not beautiful but searchingly powerful in its revelation of unchecked selfishness (Genesis 27); Jacob’s vision of the ladder at Bethel, and his wrestling with the angel at Mahanaim (Genesis 28 and 29) are used only on Holy Days; the touching account of his devotion to Rachel (Genesis 29) is not read; and the story of Joseph is so cut as to leave unread some of its most important incidents. And with this last-mentioned piece of misjudgment we are the more impatient because the two last chapters of Genesis are read; and neither of them can compare with earlier parts of the story which are passed by. In the Book of Judges the story of Jael is, as we have just said, a twice-told tale for our Prayer Book Lectionary; and nothing else is chosen. Yet two other passages (the story of Gideon in Judges 7, and that of the pathetic fate of Jephthah’s daughter in Judges 11) are certainly as worthy of choice as the prose version of Sisera’s destruction.

We have spoken of only two books of the Old Testament, but side by side with the neglected passages we have found in them, might be placed many others, from prophets and wise men and historians, which we can ill afford to miss from our Sunday readings, for the sake of such a lesson as Judges 4, or II Chronicles 36.

It is not our purpose here to ask whether or no the proposed Lectionaries of 1910 and 1913 remedy these faults. We begin the printing elsewhere in this issue of a series of **Our Comparative Tables of the Three Lectionaries** Comparative Tables whose aim is to make it easier not merely to utilize the variety of choice which the Church at present allows to its ministers, but also to study and compare the three schemes, from which the choice must be made. Like the wheat and the tares, they are growing together, till the harvest time of the next General Convention, when the reapers will be sent to their work. And it is well for us to let our voices be heard in guidance of our legislators. The Tables should be tested and judged by us all.

The present writer, however, would be glad to see

a more radical treatment of the whole subject of appointed lessons; he believes in allowing a far larger measure of freedom to the clergy than they now possess. It is doubtless wise that there should be Tables of proper lessons for the Sundays and Holy Days; but he believes the wealth of teaching in both Testaments is so large and varied that there ought to be at least *two* such Tables of Sunday lessons for use in alternate years. This principle has been recognized in the proposals of 1913, and it is more or less adopted in the English and Scottish Prayer Books. But is there not desirable, not merely this *variety* of choice, but also (subject perhaps to strict limitations) a very real *liberty* of choice? Why should not any clergyman of the Church be trusted, if he so desired, to take a single book of the Bible, and choose his own lessons from it consecutively—say during Lent or Trinity-tide? The writer has more than once preached a series of sermons, on Sunday mornings, on the Book of Genesis, the Book of Job, the Book of Acts; and they have proven, he feels, not the least profitable of his efforts to instruct and help his people. But whenever he has done this, he has been continually conscious of the fact that his series of instructions was not running quite parallel with those of the Lectionary; and he has always felt that from every point of view it would have been an advantage could he have substituted consecutive readings from the book he was discussing for the set lessons from the Old or the New Testament, as the case might be. So too, in Lent. What could be more fruitful than to choose the "Second Isaiah," or the Epistle to the Hebrews, as a topic of consecutive study, and to base this study on the passages read for the lesson? There would be a resultant harmony between Scripture lesson and exhortation or exegesis, which is now too often lacking and to our great loss. One further point deserves consideration. Every now and again there is some marked occasion in the spiritual life of a parish, quite other than those "special occasions" for which proper lessons are so wisely provided in the reports of 1910 and 1913. No clergyman can have failed to note many a case where the appointed Scripture for the day fitted with marvelous appropriateness to the special needs of some such contingency; but none can have failed to note yet other cases where quite the opposite was true. Why should not the individual minister have the right, in these circumstances, to read such passages of Scripture as he felt would be

most helpful—subject, perhaps, to the proviso that he should not use this discretionary power oftener than half a dozen times a year?

The truth is that our Tables of Lessons are a splendid guide and safeguard to our teaching; they help to keep it sane and comprehensive and wisely balanced. But has not their unyielding legal obligation robbed us of a freedom which ought to be ours—a freedom which need by no means be synonymous with license, or lack of system? Can we imagine St. Paul bound to a Lectionary, with no liberty of choice? Would he not have found it a bondage to the "letter that killeth?"



The Comparative Tables of Lessons

On pages 24-26 we print the first of a Series of Comparative Tables showing the choice of lessons authorized by the General Convention of 1913. This table shows the lessons for the forty days of Lent; it is to be followed by two others, one of the Sunday lessons—the other of the lessons for Saints' Days and Holy Days. These we hope to print in the March number, and promptly thereafter all three tables will be issued in pamphlet form, on heavy paper, and offered for sale.

It seems advisable to add here the resolutions adopted at the General Convention of 1913, which constitute the present official law of the Church for the use of the Scriptures in public worship:

Resolved, That the Tables of Lessons, included in the report of the Joint Commission on the Revision of the Tables of Lessons, be authorized for use in this Church as alternates to the Tables of Lessons in the Book of Common Prayer, until the meeting of the next General Convention.

Resolved, That the Tables of Lessons, included in the report of the Joint Commission on the Revision of the Tables of Lessons submitted to the meeting of the General Convention held in the year of our Lord nineteen hundred and ten, be authorized for use in this Church as alternates to the Tables of Lessons in the Prayer Book, until January 1, 1915.

Resolved, That the proposed lessons referred to in the two foregoing resolutions, appointed for any day for Morning and for Evening Prayer may be used interchangeably at the discretion of the minister until the next General Convention.

Resolved, That there be added to the proposed Tables of Lessons the following note for permissive use until the next meeting of the General Convention:

When the Order for the Holy Communion cannot be used on a Holy Day, the Scriptures appointed for the Epistle and Gospel for the day may be used in place of the Lessons if desired.

It is only necessary to add the following explana-

tory note, to make our Comparative Table easy of use. A glance at it will show occasional dashes (——) in the columns headed "Table of 1910," and frequent dashes in the columns headed "Table of 1913." These dashes indicate that the lesson appointed is *the same as that appointed in the previous table*. For example: Isaiah 58 is the First Lesson at Morning Prayer on Ash-Wednesday in all three tables; while Matthew 3, to v. 13 is the Second Lesson at Morning Prayer in the tables of 1910 and 1913, but not in that of the Prayer Book. We have had recourse to this system of dashes not merely to lessen our use of printer's ink and compositor's time, but chiefly in order to facilitate, as best we might, a quick comparison of the three tables at present before the Church.



A Practical Problem

Two missionary meetings of first-rate importance were appointed and, we suppose, actually held during the past month. One of those was the Annual Missionary Meeting of the Sunday-school Association of the Diocese; at which, it was advertised, Bishop Rhinelander would preside, and the Rev. Mr. Capers

and Bishop Kinsolving of Brazil, would speak. This meeting was at St. Stephen's Church. The other meeting was in the interests of St. Luke's International Hospital, Tokyo, Japan, to be held at Holy Trinity Church, with Bishop Lloyd, and Dr. Hamilton Wright Mabie as the speakers. *Both these meetings were appointed for Monday Evening, January 19th, at 8 o'clock.*

It is enough, perhaps, to state the facts: they make their own argument. Somehow we ought to have a way of avoiding such coincidences—or conflicts, if you please. Could there not be some kind of a clearing house to which every organization or group of individuals desirous of arranging for a public meeting might turn for such information as might make such "accidents" all but impossible? It is a sign of life and vigor, of course, that there should be a multiplicity of these important meetings; but have we reached the point of growth where conflict of dates such as this is either necessary or advisable? We make our suggestion, it need hardly be said, without the slightest intention of reflecting upon those who promoted either one or the other of these gatherings; all concerned were but victims of a lack of system and co-ordination in our work. But ought not the fault to be cured?

NOON-DAY LENT SERVICES

The Lenten Service Committee of the Philadelphia Local Assembly, Brotherhood of St. Andrew, has about completed its schedule for the twenty-third year of the Noon-day Services, with the following list of speakers at the Garrick Theater:

- Feb. 25-28—The Bishop of the Diocese.
- Mar. 2—Rev. Eliot White, St. Mark's Church.
- Mar. 3-6—The Bishop of Chicago.
- Mar. 7—Rev. Thomas S. Cline, Grace Church, Mt. Airy.
- Mar. 9-14—Rev. S. C. Hughson, O.H.C.
- Mar. 16-20—The Bishop of Western Michigan.
- Mar. 23—Rev. C. Ernest Smith, D.D., Washington, D. C.
- Mar. 24-28—The Bishop of Kentucky.
- Mar. 30-Apr. 3—Rev. George Craig Stewart, Evanston, Ill.
- Apr. 4—Rev. W. N. Parker, Epiphany Mission.
- Holy Week (excepting Good Friday)—Rev. Floyd W. Tomkins, Holy Trinity.
- Good Friday—The Bishop Suffragan.

The list at St. Paul's Church, while not completed at this writing, includes many of our best local speakers. The prospects, therefore, for the coming season are unusually favorable for a most useful and helpful Lent to the business people who attend these services. The committee will make a decided change at the Garrick Theater from previous years, whereby only men will be admitted to the lower floor of the theater.

ST. STEPHEN'S CHURCH

Schedule for Lent, 1914

- Feb. 25—Ash Wednesday—Right Rev. Thomas J. Garland, D.D., Bishop Suffragan of Pennsylvania.
- Feb. 26—Right Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.
- Feb. 27—Rev. W. T. Capers, Bishop-elect of Western Texas, Church of the Holy Apostles, Philadelphia.
- Feb. 28—Rev. Crosswell McBee, St. John's Church, Lansdowne.
- March 2 to 6, inclusive—Right Rev.

Charles D. Williams, D.D., Bishop of Michigan.

March 7—Rev. Joseph H. Earp, Church of the Holy Apostles, Philadelphia.

March 9 to 13, inclusive—Rev. Elwood Worcester, Ph.D., of Emmanuel Church, Boston.

March 14—Rev. Nathaniel B. Groton, St. Thomas', Whitmarsh.

March 16, 17, 18—Rev. Eliot White, St. Mark's Church, Philadelphia.

March 19, 20, 21—Rev. Hubert W. Wells, St. Stephen's, Philadelphia.

March 23 to 27, inclusive—Rev. J. Howard Mellish, Holy Trinity, Brooklyn.

March 28—Rev. C. Rowland Hill, St. Matthias, Philadelphia.

March 30, 31, and April 1—Rev. Floyd W. Tomkins, D.D., Holy Trinity Church, Philadelphia.

April 2, 3, 4—Rev. Charles Fiske, D.D., St. Michael's Church, Baltimore.

April 6 to 10—Rev. Carl E. Grammer, S.T.D., St. Stephen's, Philadelphia.

April 11—Rev. W. Y. Edwards, St. Stephen's, Philadelphia.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.

Dr. W. E. S. Temple, head of the Electrical Engineering Department of the University of Pennsylvania, is designing and constructing for Bishop Rowe an electric-light plant which is to be installed at Point Hope, Alaska, one hundred miles north of the Arctic Circle. It is to light the seven buildings of our mission at that point, viz., the church, club house, laundry, dormitories, residence. Because of the severe cold, high winds and other peculiarities of the climate, the extreme of caution must be taken in its construction and installation.

On the Feast of the Circumcision (New Year's day) Bishop Rhinelander formally instituted the Rev. Eliot White as rector of St. Mark's Church (Sixteenth and Locust Streets). The Rev. Floyd W. Tomkins, D.D., was the preacher. A very large congregation was in attendance.

A special sermon on "Social Service" was preached by the Rev. Prof. Foley in Christ Church, Ridley Park, Sunday morning, January 4th.

From the Church of the Ascension (Broad Street below South, Rev. G. Wolsey Hodge, S. T. D., rector) comes the report of a most encouraging Christmastide; beautifully decorated church, unusually handsome flowers on the altar and exceedingly well rendered music. The offering amounted to about \$700, which exceeds by \$200 that of a year ago.

Calvary Church, Conshohocken (Rev. J. Kennedy Morehouse, rector), is rejoicing in the extinguishment of a debt of \$9,500 which has rested on the parish for the past two and one-half years. In July, 1911, a carefully worked out plan was adopted for systematic payments at regular intervals, with the result that the last \$250 necessary was forthcoming in the closing days of 1913.

The Girls' Friendly Society of St. George's Church, Richmond (Rev. A. J. Arkin, rector), has inaugurated a first-class dressmaking class under a competent instructor, which meets on alternate Monday evenings. The other Monday evenings are given up to a dancing class under a careful and capable teacher. Nominal dues are asked for these privileges.

Rev. F. A. K. Russel, of Liberia, is pursuing a course of study at the Philadelphia Divinity School.

Leaflets, Lenten cards, etc., will be welcomed by the news editor, as special announcements for Lent and Easter should feature largely the next two issues. To do so we must have the "data."

The Primary Department of All Hallows' Sunday-school, Wyncote, has adopted the duplex envelopes with encouraging success.

Miss Lohman, for many years matron at the Episcopal Hospital prior to the establishment of the Training School for Nurses, entered into rest December 17th, in her eightieth year. A faithful servant of Christ, her memory is tenderly cherished by many who knew and loved her in the days of her active and painstaking service.

The "Story of Christmas," by H. Alex. Matthews, was rendered by an augmented choir, under the personal direction of the composer, in St. Paul's Church, Cheltenham (Rev. J. Thompson Cole, rector), at evensong on the Sunday after Christmas.

Over ninety of the clergy attended with the Bishops the clerical luncheon held in the club rooms of the Church House, Monday, January 5th, when a most interesting presentation of "A Racial Episcopate" was made by Dr. Cheshire, Bishop of North Carolina.

Mr. Donald F. Schumann, of the Philadelphia Divinity School, is assisting

the Rev. Mr. Burke in his work at Gulph Mills and King of Prussia. Bishop Garland has officially named the mission at Gulph Mills "Trinity."

Mr. and Mrs. Charles P. Truitt have given an additional piano to the parish house of the Church of the Incarnation (Broad and Jefferson Streets, Rev. N. V. P. Levis, rector), so that now each floor of the building is thus furnished.

Mrs. Cullen, one of the older communicants of the parish, and the widow of a faithful clergymen of our Church, presented to Grace Church (Girard and Leidy Avenues, Rev. H. R. Harris, D.D., rector), through the Altar Guild, a beautiful piece of altar linen which was used for the first time on Christmas Day.

At the suggestion of the Rev. R. A. Edwards, D.D., all the congregations of Tacony observed the First Sunday after the Epiphany as "Church-going Sunday" with most gratifying results. Much preliminary work was done in the way of advertisement and personal solicitation, and at the Sunday morning service all the places of worship were filled. At Holy Innocents' Church, where a very large congregation attended, an inspiring sermon was preached by Rev. C. G. Currie, D.D. In the afternoon a mass meeting was held in Liberty Hall which was so crowded that one of the neighboring churches had to be used for an overflow meeting. The speaker was the Rev. F. W. Tomkins, D.D., whose earnest and deeply spiritual address made a deep impression upon all who heard it.

On Thursday, January 8th, the Rev. Dr. Floyd W. Tomkins, D.D., conducted a "Quiet Day" for the Woman's Auxiliary of the Diocese of Massachusetts in Christ (its historic "old North") Church, Boston. This memorable shrine has been recently "restored" under the rectorship of Bishop Lawrence.

Bishop Rhinelander has been chosen by the alumni of the General Theological Seminary as one of their representatives on the Board of Trustees under the new charter of that institution.

Representatives of the various "Circles" of the Sacred Study Society met in annual meeting at the church house on Thursday, January 15th, with the warden (Rev. Dr. Perry) in the chair. Among other matters decided, it was voted to have a conference in the same place Monday, February 8th at 2 P. M., to be conducted by the Rev. Prof. Heffern on the "Book of the Acts."

This meeting will be open to all the clergy who may care to come. At the same time the general subject for reading and study for the coming year will be decided upon.

The second annual conference of Church workers among the colored people of the Diocese of Pennsylvania will be held Wednesday evening, February 18th, in St. Augustine's Church, Columbia Avenue west of Twentieth Street. The Bishop will preside.

Archdeacon Phillips will be glad to speak before women's auxiliaries and other gatherings in behalf of the Church's work among colored people in the diocese.

From the Church of the Redemption (Fifty-sixth and Market Streets, Rev. Albert E. Clay, rector) comes the report that the new church will probably be finished by April 1st when the Bishop Suffragan visits the parish for confirmation. The open winter has been exceedingly favorable for the building operation. At the parish bazaar held in December nearly five hundred dollars was realized after paying all expenses. Strong efforts are being made in the parish to make the Chapter of the Brotherhood of St. Andrew more effective.

At All Saints' Church, Norristown (Rev. E. R. Noble, rector), a vigorous campaign of three weeks resulted in the raising of \$3,700 for a new organ. The old instrument has been sold for \$600. A new organ costing at least \$4,500 is to be contracted for and installed as quickly as possible.

The Sexton's Association of the Diocese will meet Monday, February 2d, at St. David's, Manayunk.

In St. David's Church, Manayunk (Rev. E. R. Hale, rector), on Christmas Day there was set apart to the glory of Almighty God a very beautiful memorial for the use of St. David's Parish. It is a handsomely carved oaken Litany desk, the gift of Mrs. Robert Hey in memory of their former much loved accounting warden. The desk bears the following inscription: "To the Glory of God and to perpetuate the memory of Robert H. Hey, for eighteen years accounting warden of this parish, who entered into Life Eternal on the fifteenth of February, A.D. 1913." The Litany Service book which accompanies the Litany desk is the gift of Mr. Hey's children in loving memory of their father. Thus the parish

has another visible token which links the living with the Blessed Dead—and reminds us all of the comforting doctrine of the Communion of Saints.

It is rumored that the Rev. W. T. Capers will terminate his rectorship of the Church of the Holy Apostles shortly after Easter so that he may be consecrated as Bishop-Coadjutor of West Texas early in May, probably in connection with the meeting of the Council of that Diocese which is appointed to be held in St. Mark's, San Antonio, May 13th.

Rev. Samuel Evans is serving as a curate in St. Mark's Church, Philadelphia, with special duties at St. Mary's Chapel, the parochial mission among the colored people.

The Fourth Sunday in Advent marked a double anniversary for St. Peter's Church, Germantown (Rev. Stewart P. Keeling, rector), and the day was appropriately observed with impressive services. It marked the fortieth anniversary of the founding of the parish and the tenth of the present rectorship. In fact, the parish has had but one other rector, the Rev. T. S. Rummey, D.D., who served until 1903, when he was made rector emeritus. On the Monday evening following (December 22d) an elegant reception was tendered the Rev. and Mrs. Keeling which was largely attended.

At the Round Table Luncheon and Conference to be held in the club rooms of the Church House Monday, February 2d, at 1 P. M., the speaker will be Bishop Parker of New Hampshire; his theme, "The Church and the Emigrant."

The annual choir concert (for the benefit of the Summer Outing Fund) was held in the choir room of St. Mary's Church (Locust above Thirty-ninth Street, Rev. George Lynde Richardson, rector), Wednesday evening, January 7th. The principal feature was the rendition of a Christmas Cantata, "The Christmas Angels," by H. A. Matthews. In the same church, the organist and choir-master of St. Mary's, Mr. Harry C. Banks, Jr., gave a recital under the auspices of the Organ Players' Guild.

At the Carol Service held in All Hallows' Church, Wyncote, the Sunday afternoon before Christmas, the children made an unusually large donation of toys, etc., for St. Christopher's Hospital for Children in Philadelphia, besides a considerable offering in money to help

the work of Miss Olive May Wilson ("the Santa Claus mail").

At the noonday services held in Witherspoon Hall the first week in January under the auspices of the Inter-federation of the Churches, Bishop Garland was the speaker on Tuesday, Mr. George Wharton Pepper, presiding.

The "Parish Messenger" (of the Church of the Saviour, West Philadelphia) in its January issue—a number of unusual interest—presents as the supplement a large reproduction of the chancel as decorated by Edwin Blashfield.

The magnificent new quarters for the Inasmuch Mission are practically completed. All who have inspected the building pronounce it ideal for the work it is intended to serve.

The Church League for Work Among the Colored People of the Diocese of Pennsylvania has purchased a lot on the corner of Forty-second Street and St. Mark's Place, where a parish house will shortly be built. This site is most admirably chosen being in the midst of a large colored population.

The Rector's Aid Society of the Church of the Holy Comforter (Forty-eighth and Haverford Streets, Rev. E. J. McHenry, rector) recently elected as officers: President, Mrs. John Martin; Vice-President, Mrs. Robert J. Allen; Secretary, Mrs. William Crainor; Treasurer, Mrs. M. Sayers. The Society is a valuable asset of this growing parish.

A rather humorous example of "how not to do it" (subject, of course, to the "blue pencil" of the authorities) may not be amiss as a piece of "church news." An account of solemn, really impressive services incident upon the installation of a new pastor of an "up-state" country congregation concluded with this (to us) rather startling announcement: "On Thursday evening a parish reception will be tendered the new incumbent and his bride, *in whose honor the choir will render Farmer's Mass in B flat.*"

The attention is called of the clergy, Sunday-school teachers and others in the diocese (especially in parishes not having easy access to such books), to the Bishop White Library Association, which has now some twenty complete "loan libraries" which it offers to send for two months free of expense. The librarian, Miss Katharine Brinley, 247 South Six-

teenth Street, Philadelphia, will be glad to furnish "lists" on application. This is a splendid chance to secure an abundance of good churchly reading on the easiest possible terms.

Rev. George C. Foley, D.D., has been elected as one of six "fraternal delegates" to the Central Labor Union of Philadelphia, representing the Interfederation of the Churches of Philadelphia.

Bishop Rhinelander has been selected as the lecturer on the "Bishop Paddock Foundation" at the General Theological Seminary for 1914.

The basement of the Church of the Epiphany, Sherwood (Rev. W. N. Parker, rector), has been transformed and now affords a comfortable and sanitary quarters for a part of the Sunday-school work which has outgrown the rooms provided elsewhere. It is one of the "straws" which indicates the stirring life at the Epiphany.

Why do not more of our clergy avail themselves of the privileges offered by the Diocesan Library at the Church House?

A public meeting in the interest of Dr. Teusler's proposed International Hospital at Tokyo, Japan, was held in the Church of the Holy Trinity, Philadelphia, Monday evening, January 19th. The speakers were Bishop Lloyd, president of the Board of Missions, and Mr. Hamilton W. Maibie, editor of the "Outlook." A committee of representative church women had the arrangements in charge.

The Epiphany meeting of the Diocesan Woman's Auxiliary was held Tuesday afternoon, January 13th, in St. Mark's Church (Sixteenth and Locust Streets). The rector (Rev. Eliot White) presided and the speakers were the Rev. W. Cabell Brown, D.D., of Brazil, and the Rev. Nathan Matthews, of Liberia.

Of interest to the clergy and many of the laity should be a course of four public lectures on "Aspects of Islam" to be given by Dr. C. Snouck Hurgronje, Professor of Arabic in the University of Leiden, Holland. The lectures are free and will be given in the auditorium of Houston Hall (University of Pennsylvania), at 4.00 P. M., on February 12, 16, 19, 20.

The Rev. Dr. and Mrs. Alban Richey of Immanuel Rectory, New Castle, Del., announce the engagement of their daughter Josephine to the Rev. Floyd W. Tomkins,

Jr., son of the rector of Holy Trinity Church, Philadelphia. Mr. Tomkins is pursuing post-graduate studies at the General Theological Seminary, New York City, from which he graduated in the Class of 1913.

The Missionary Committee of the Church of Our Saviour, Jenkintown (Rev. George G. Bartlett, rector), has entered upon its work in a most practical way. At the outset, realizing how little they knew themselves about the missionary situation, they resolved to study the subject thoroughly and get at the exact facts. Enlisting the interest of other men in their endeavors, they hold monthly meetings under the direction of the rector for the study of missions, and each jurisdiction or department of work is to be taken up in turn and thoroughly studied. Over twenty of the representative men of the congregation are thus far interested in this study.

Mr. Franklin Spencer Edmunds of St. Matthew's Church (Eighteenth Street and Girard Avenue) has been elected chairman of the Committee on Management of the Central Y. M. C. A. of Philadelphia.

The Bishop Suffragan made a visitation of St. Luke's Church, Kensington (Rev. Joseph Manuel, rector), on the first Sunday after the Epiphany. The vigorous work being done in this parish was evidenced by the very large congregations present at all the services. At the evening service the rector presented an interesting class of thirty for confirmation.

On the Second Sunday in Advent, the Bishop of the Diocese consecrated at St. Peter's Church, Germantown, a Litany desk donated by relatives as a memorial to Miss Matilda Jefferies. The desk, which is the work of John Barber, who executed the choir stalls in the Cathedral of St. John the Divine, is of quartered oak, handsomely carved, and bears the following inscription graven upon the wood:

TO THE GLORY OF GOD
AND IN LOVING MEMORY
OF MATILDA JEFFERIES,
BORN AUGUST 8, 1835,
ENTERED INTO REST
NOVEMBER 6, 1910, IN
THE COMMUNION OF THE
CATHOLIC CHURCH; IN THE
CONFIDENCE OF A CERTAIN
FAITH; AND IN PERFECT
CHARITY WITH THE WORLD.

Miss Jefferies was born in Lancaster,

Pa., and was baptized and confirmed in old St. James' Church, of which parish her father, Thomas Jefferies, was warden and vestryman for many years, covering the entire rectorates of Dr. Samuel Bowman, afterward assistant Bishop of Pennsylvania, and Dr. William Augustus Muhlenberg. Colonel Joseph Jefferies, who took a prominent part in the American Revolution, was her great-grandfather. Upon her removal to Philadelphia, about twenty years ago, Miss Jefferies became a communicant of St. Peter's, Germantown, where she was a constant and devout worshiper until her death.

This Litany desk is the first memorial gift to be passed upon by the Diocesan Commission on Church Building, which was created by the last Diocesan Convention.

The Rev. Normine Harrington Kaltenboch, a priest of this diocese, entered into rest on Thursday, December 11, 1913, at Royersford. Funeral services were held in the Church of the Epiphany, Royersford, Monday, December 15th. The deceased was a graduate of Nashotah and had served as curate at Mt. Calvary Church, Baltimore, Md., and the Church of the Annunciation, Philadelphia.

On St. Thomas' Day in the Memorial Church of the Advocate (Eighteenth and Diamond Streets) the Bishop of the Diocese advanced to the priesthood the Rev. James M. Niblo. The sermon was preached by the Rev. George La Pla Smith, rector of St. George's Church, West Philadelphia, where Mr. Niblo has been serving as curate. The Rev. Charles S. Hutchinson presented the candidate to the Bishop.

At the Memorial Church of the Good Shepherd, Rosemont (Rev. Charles Townsend, rector), the rector is conducting a Bible Class for young men on Sunday evenings. The parish has recently received as gifts a beautiful silver lavabo bowl and two crystal silver-mounted cruets for the credence table. Also a very beautiful parish banner painted by Miss Annie Bunn.

The engagement of the Rev. H. C. Stone, of Holy Trinity Episcopal Chapel, and Miss F. Irene Pope, daughter of Mr. and Mrs. John W. Pope, of 4353 Manayunk Avenue, Roxborough, was announced recently. The marriage took place at noon on January 29th.

(Continued on page 27)

"DIOCESAN MEMORIES"

by

JOHN ANDREWS HARRIS

Divisions of the Diocese

As already stated, when Alonzo Potter became Bishop in 1845, the Diocese of Pennsylvania comprised the whole state, and had one bishop, one hundred and twenty-one clergy, one hundred and seventeen parishes, and eight thousand eight hundred and sixty-five communicants, most of them in that part of the state east of the Allegheny Mountains. Dr. Potter had, in 1838, been chosen to be Assistant Bishop of what was then known as "The Eastern Diocese," but had felt constrained to decline that election. (The Eastern Diocese, comprised the States of Maine, New Hampshire, Massachusetts and Rhode Island.)

Some correspondence in 1846 with Bishop Whittingham of Maryland shows that the question of dividing a large diocese was "in the air." Only one such division had already been made, the Diocese of Western New York having been created in 1838. The time, however, was not ripe in Pennsylvania. The way was nevertheless being prepared by the establishment in various sections, of "Convocations of the Clergy," with, *inter alia*, the purpose to "involve systematic efforts for the strengthening of weak parishes, for the formation of new ones in destitute places, and for providing occasional services for the scattered members of our fold." (Bishop Potter's Convention Address, 1847.) In the same address he led up to something more: "In addition to other advantages which are likely to flow from these Convocations properly conducted, will be the *gradual preparation of the remoter parts of this state to be formed into one or more separate dioceses.*" This outlook shows that from the very beginning of his episcopate Bishop Potter was looking forward to one or more divisions of the diocese.

In 1855 he brought the matter of division squarely before the Convention, and it was referred to a committee of four clergymen and five laymen. That committee reported to the Convention of 1856 that they were "not prepared to recommend any division whatever, however desirable they may think such a measure, as well for the relief of the Bishop, as for the securing of more thorough Episcopal Visitation."

It was not until 1859 that the subject was again brought to the consideration of the Convention, and then by Bishop Bowman, presiding in the absence of Bishop Potter by reason of illness. The matter was referred to a committee of nine "to report to this Convention, at the earliest period, what action, if any, should be had upon the subject." The committee made their report with the net result that "the subject was recommended to the committee with instructions to report to the next Convention."

The following year, 1860, Bishop Potter's health was sufficiently restored to enable him to preside at the Convention, and he again referred to this subject of division; stating that he had endeavored at the General Convention meeting in Richmond, Va., to get "its *conditional* consent to the consummation of the measure," but that by reason of various *contretemps* none of his efforts were successful, and that no results were possible till 1862. The net results, therefore, at the Diocesan Convention then (1860) in session were that another committee was appointed to, etc., with directions to prepare a report which must "be printed at least one month before the meeting of the next convention, and to be sent to each of the parochial clergy and to each vestry in the diocese."

At the Convention of 1861, the chairman of this Committee on the Division of the Diocese reported as follows:

"WHEREAS, In the present disturbed condition of our country, it is not probable that any portion of the present diocese of Pennsylvania will be in a condition to form a new and independent diocese; therefore,

Resolved, That the Committee on the Division of the Diocese be continued, with power to report at a future period upon the subject committed to their attention."

This motion was carried, and was followed by another, directing the Secretary to have printed for the use of the next Convention that portion of the Bishop's address of 1855 which referred to the question of division.

The net result of this action was, at the Convention of 1862, as follows:

"The committee to whom was referred the question of dividing the diocese beg leave to report, that, in their opinion, the further agitation of the question at present is inexpedient; for, in their opinion, there are not, in the first place,

a sufficient number of self-supporting parishes west of the mountains to constitute a Western Diocese, while a considerable number of parishes on the eastern side have expressed their unwillingness to belong to any Western Division. And, secondly, if there were a sufficient number of such parishes, it would still be inexpedient to divide the diocese until, in the first place, the Episcopate should be endowed either in whole, or in a considerable part, otherwise, it would be a pecuniary burden upon western parishes which they are not able to bear. They beg leave, therefore, to offer the following resolution:—

Resolved, That the Committee on the Division of the Diocese be discharged from any further consideration of the question."

This resolution was adopted, and it looked as if the whole matter had been put to sleep. And so it was—as far as that Committee on Division was concerned—but the question of division itself would *not* go to sleep. Mr. Burgwin, a deputy from the West, offered the following:

"*Resolved*, That a committee of three clergymen and three laymen from the western portion of the diocese be appointed, whose duty it shall be to report to the next Convention where a line can be drawn so as to include in the western portion of the diocese the requisite constitutional number of self-supporting parishes and resident ministry for the formation of a new diocese; also, whether it be the desire of the clergy and laity, residing within the proposed limits, that the diocese be divided, and whether a sufficient support for the new Episcopate can be secured."

This resolution was adopted after a good deal of skirmishing (including a vote by orders); the only modification of it being the adoption of a proviso that in the passage of the resolution "this Convention does not commit itself in favor of the propriety or expediency of any division of the diocese."

At the Convention of 1863, the committee of six appointed at the previous Convention made a majority and minority report, each of some length, out of which nothing came except a resolution to do something else. One member of the committee offered the following:

"1. That, in the opinion of this Convention, the interests of the Church demand that a new diocese should be

erected for the western portion of the state.

"2. That the line of division should be such that the counties of Fulton, Huntingdon, Centre, Clinton and Potter, will form the eastern tiers of counties of the Western Division."

Pending the consideration of these resolutions the Convention adjourned to meet on the following day, when the following preambles and resolutions were adopted as a substitute:

"WHEREAS, There may be more than one portion of Pennsylvania which may be canonically prepared and may wish to be organized into a separate diocese; and

"Whereas, It is desirable that the future relations of such new diocese to the present diocese, to each other, and to the Church at large, should be considered, matured, and well settled; therefore,

"Resolved, That a committee of seven, selected from the various parts of the diocese, be appointed to investigate the facts and principles involved; that to them be referred the papers now laid before the Convention, and any others connected with the subject, and that they be required to report at the next Convention, and that *this Convention is prepared to recognize the desirableness of an early division of the diocese.*"

This last sentence reveals the first spot of firm ground upon which any foundation could rest, after all these years of the agitation of the subject.

In 1864 the Convention met at Pittsburgh. In his address Bishop Potter again recurred to the subject of division, and to avoid any future possible pecuniary complications, stated that with all his desire to have the diocese divided, he felt bound to make a statement, as follows:

"I should be wanting in frankness towards this Convention and towards those who may meditate measures for forming a new diocese; I should be unfaithful, as I conceive, to the brethren who may be called upon to preside over it, and to the best welfare of Christ's Church, if I did not state in advance that my consent, if then acting, to a division of the diocese will be withheld till I have evidence that a principal sum of not less than from \$25,000 to \$30,000 is paid in and safely invested. The additional incomes, which will be necessary for a

frugal but respectable support, will constitute as heavy a tax as the churches and people will be able to bear."

When the time came to discuss the question, several resolutions, amendments, etc., were offered as usual, and were all laid on the table.

The committee of seven, appointed at the last Convention to report to this one, presented a report remarkable for its thoroughness, and making suggestions for a division which would produce three dioceses instead of two, based upon the geographical features of the whole state. Having digested the matter committed to them and laid it before the Convention, the committee asked "to be discharged from the further consideration of the subject," which was done, and further action was not taken at this Convention.

The Convention of 1865 met in Philadelphia. Bishop Potter was not present in person, but his address was read by his son, and it was followed by that of the Assistant Bishop (Stevens); and after certain portions of it had been referred to the appropriate committees, without any further preliminaries a motion was made that the consent of the Convention be given to the formation of a new diocese from the western portion of the state within specified boundaries. This motion was superseded by another for the appointment of a committee to take certain testimony as to details, with directions to report thereon upon the following day. After the report was received, the following resolutions were offered:

"Resolved, That this Convention hereby consents to the formation of a new diocese in the western portion of this state having for its eastern limit the eastern line of McKean, Cameron, Clearfield, Cambria and Somerset counties; and, with the consent of the Bishop, this action be communicated to the General Convention.

"Resolved, That, under existing circumstances, this Convention considers that a sum of not less than thirty thousand dollars should be safely invested for the support of the Episcopate before the consent of the Bishop of this diocese is asked for."

Of course an amendment and substitute were offered, but did not pass, and the motion as above recorded was passed, by a clerical vote of 102 ayes as against 42 nays, and by a lay vote of 62 ayes

and 17 nays; a very safe majority in favor of division. The General Convention acceded to the request at its session in October, 1865; the new diocese elected as its Bishop the Rev. Dr. John Barrett Kerfoot, who was consecrated on January 25, 1866, for "The Diocese of Pittsburgh." This result was attained in spite of as many delays, obstructions and temporary disappointments as beset Father Æneas "*dum conderet urbem.*"

THE YEATES SCHOOL

The following item of general Church news from *The Churchman* deserves fuller mention here:

"On December 17th, the Bishop of Harrisburg dedicated the new altar at The Yeates School, Lancaster, Pa. The altar has been presented as a memorial to Mr. William Henry Merrick, of the Diocese of Pennsylvania, who was long actively interested in the school, and one of its leading patrons. The Rev. J. B. Halsey, rector of St. Timothy's, Roxborough, and Mr. Merrick's rector, gave the memorial address. The altar, which was made by Geissler, of New York, is a very beautiful piece of black walnut work."

The Yeates School claims to be "the oldest Church Boarding School for Boys in the United States." It was endowed in 1857 by Miss Catherine Yeates in memory of her father, the Honorable Jasper Yeates, Judge of the Supreme Court from 1791 to 1817. It is a continuation of a school begun by the Rev. Dr. Coit, afterwards the first rector of St. Paul's School, Concord, N. H.

Doubtless you have heard of this latter famous school. New England keeps to the front in the matter of education. But here in our own State is an excellent Church School under admirable management of expert efficiency, with good equipment and a property of over one hundred acres.

It needs much more than a diocese back of it. Why should not this become THE Church School of the new PROVINCE which includes the States of Pennsylvania, Virginia, West Virginia, Delaware, Maryland and the District of Columbia? Other provinces will be thinking of founding strong Church boarding schools. Here we have one already established. The School needs the Province and the Province needs the School.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the *Missionary and Benevolent Work of the Diocese*
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events

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Episcopal Appointments for February and March

Sunday, February 1—Fourth Sunday after Epiphany

A. M. PHILADELPHIA—*Church of the Messiah, Kensington* The Bishop
A. M. PHILADELPHIA—*St. Bartholomew's Church* The Bishop Suffragan
Evg. PHILADELPHIA—*St. John's Church, Northern Liberties* The Bishop
Evg. PHILADELPHIA—*St. Clement's Church* The Bishop Suffragan

Wednesday, February 4

Evg. PHILADELPHIA—*St. Augustine's Mission* The Bishop Suffragan

Thursday, February 5

Convocation of Norristown.

Sunday, February 8—Septuagesima Sunday

PHILADELPHIA—*Church of the Ascension* (VISITATION) The Bishop
PHILADELPHIA—*Gloria Dei* (VISITATION) The Bishop Suffragan

Friday, February 13

Evg. PHILADELPHIA—*St. Thomas' Church* The Bishop Suffragan

Sunday, February 15—Sexagesima Sunday

PHILADELPHIA—*All Saints' Church, Moyamensing* (VISITATION) The Bishop
A. M. PHILADELPHIA—*Memorial Church of the Holy Comforter* The Bishop Suffragan
Evg. PHILADELPHIA—*Church of L'Emmanuel* The Bishop Suffragan

Friday, February 20

Evg. PHILADELPHIA—*Church of St. John the Evangelist* The Bishop

Sunday, February 22—Quinquagesima Sunday

A. M. PHILADELPHIA—*Church of the Holy Apostles* The Bishop
A. M. PHILADELPHIA—*Church of the Holy Communion* The Bishop Suffragan
Evg. PHILADELPHIA—*Memorial Church of St. Paul* The Bishop
Evg. PHILADELPHIA—*Chapel of St. Simon the Cyrenian* The Bishop Suffragan

Wednesday, February 25—Ash Wednesday

Evg. PHILADELPHIA—*Seamen's Mission* The Bishop

Friday, February 27

Evg. PHILADELPHIA—*Church of the Crucifixion* The Bishop
Evg. EDDINGTON—*Christ Church* The Bishop Suffragan

Sunday, March 1—First Sunday in Lent

PHILADELPHIA—*St. James' Church* (VISITATION) The Bishop
A. M. PHILADELPHIA—*Chapel of the Prince of Peace* The Bishop Suffragan
Evg. PHILADELPHIA—*Holy Trinity Memorial Chapel* The Bishop Suffragan

Wednesday, March 4

Evg. PHILADELPHIA—*St. Simeon's Church* The Bishop Suffragan

Thursday, March 5

Evg. CHESTER—*St. Paul's Church* The Bishop Suffragan

Sunday, March 22—Fourth Sunday in Lent

PHILADELPHIA—*St. Mary's Church, West* The Bishop
(VISITATION)
A. M. PHILADELPHIA—*Church of the Saviour* The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Atonement* The Bishop Suffragan

Wednesday, March 25—Feast of the Annunciation

Evg. PHILADELPHIA—*Church of the Annunciation* The Bishop

Friday, March 27

Evg. HIGHLAND PARK—*Holy Sacrament Mission*
The Bishop

Sunday, March 29—Fifth Sunday in Lent

A. M. SHERWOOD—*Epiphany Mission* The Bishop
A. M. NORWOOD—*St. Stephen's Church*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. James' Church, Kingessing*
The Bishop
Evg. LANSDOWNE—*Church of St. John the Evangelist*
The Bishop Suffragan

Tuesday, March 31

Evg. NORRISTOWN—*St. John's Church*.....The Bishop

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 21st of the month.

Brotherhood of St. Andrew, Round Table Conference,
West Philadelphia section, at 3914 Locust Street, at
8 P. M.

February 16. Monday.

Clerical Brotherhood, Church House, 11.30 A. M. Subject:
"A Provocation to Controversy." Speaker: The Rev.
Wm. C. Richardson, D.D., St. James' Church, Philadel-
phia.

Conference on Country Work, Church House, afternoon and evening. Speakers to be announced.

Brotherhood of St. Andrew, Local Assembly Meeting, at St. Mary's Church, West Philadelphia, at 8 P. M. Speaker: The Rev. F. M. Tait.

February 18. Wednesday

Second Annual Conference of Church Workers among the Colored People, St. Augustine's Church, Columbia Avenue, west of Twentieth Street. Evening.

February 19. Thursday

Church Club Dinner at the Church House, at 6.30 P. M.;
followed by Conference on Proportionate Representation,
at 8.15 P. M.

February 23. Monday.

Woman's Auxiliary: Indians' Hope Association, meets at the Church House at 11 A. M.

February 24. Tuesday—St. Matthias

Monthly Meeting of **The Diocesan Committee of the Woman's Auxiliary**, at 11 A. M. An address will be made on "The Work for Deaf Mutes."

February 26. Thursday.

Organization of Lenten Mission Study Class, Church House,
at 2 P. M.

Brotherhood of St. Andrew, Round Table Conference,
Germantown section, at 29 East Penn Street, German-
town, at 8 P. M.

Brotherhood of St. Andrew, Round Table Conference,
South Philadelphia section, at 3803 Chestnut Street. 8 P. M.

DR. AND MRS. S. WEIR MITCHELL

By the death of Dr. Mitchell Philadelphia has lost its most distinguished citizen, who occupied, in this city, by virtue of his birth, civic loyalty, and insatiable gifts, very much the same place that Dr. Oliver Wendell Holmes held in his day in Boston. Dr. Mitchell showed his patriotism by his arduous service in the Government's hospitals during the Civil War. His love of Pennsylvania and Philadelphia is manifest in all his writings. Learned in the history, antiquities and social traditions of his native state and city, he was zealous to record them in literature, and to bring to proper recognition the contribution of this section to the national life. As a scientist he distinguished himself by his researches in the chemical and physiological action of the venom of snakes and in the effect of atmospheric pressure on the nerves.

As a physician he probably gained his most enduring fame by breaking into that dim borderland where body and spirit react upon each other, and discovering new methods of treatment. By his scientific use of the imagination he was able, as a practitioner, to penetrate to the secret troubles of many a diseased mind. Deeply was he interested in the welfare of his great profession, of which, like his distinguished father before him, he was such an eminent member. The remarkable prominence of physicians in the social life of Philadelphia is probably chiefly due to the city's great medical schools with their famous specialists; but a contributing factor of importance has undoubtedly been the multifarious gifts, activities and social leadership of Dr. Mitchell. While Dr. Mitchell's fame as a physician was European, it is probable that in America he was most widely known as a man of letters. A great student of Shakespeare, his chief devotion was to poetry, in which he made his first literary essays. Though he won high praise from scholars by the finish of his exquisitely worded and imaginative verse, he failed in some way to secure popular appreciation. In his novels, however, he gained a remarkable success, and was widely read and highly appreciated. His last novel, "Westways," describes the social conditions in Pennsylvania before the Civil War and the development of a bashful lad, in chapters that are in themselves charming and instructive, and as the production of a writer in his eighty-

fifth year are remarkable and indeed have been rarely paralleled. Another such instance of prolonged creative productivity, it is hard to find.

The parents of Dr. Mitchell belonged to old St. Andrew's, when it was one of the great centers from which evangelical doctrine and spirit spread forth over the country. The great evangelical leader, Bishop Meade, of Virginia, was often in his father's home. The evangelical conception of the Gospel, as essentially simple, remained with Dr. Mitchell to the end. He loved order and beauty, the dignity of worship, the refinements of culture; but he did not care for subtleties of doctrine, or elaborate schemes of dogma. He thought that the sermon ought to aim at influencing life. Sometimes he would suggest to his rector a topic or a text for a sermon, and in such cases the theme would always be simple and practical.

After his second marriage he joined St. Stephen's. Of all his rectors he made warm and admiring friends; but the great clerical friendship of his life was with Phillips Brooks. The well-known carol, "O Little Town of Bethlehem," owes its composition to Dr. Mitchell's urging. Dr. Brooks had appealed to him to compose a Christmas hymn, but Dr. Mitchell declined on the ground that he could not write verse during the season of professional engagements, and insisted that Dr. Brooks ought to assume the task himself. The result was the carol, that was always especially dear to Dr. Mitchell for its association with his friend as well as for the beauty of its musical verse and exquisite sentiment.

During my rectorship, his growing deafness prevented him from hearing sermons with facility. Yet he did not give up his habit of church-going, and on a rainy day, when it was unwise for Mrs. Mitchell to attend the service, he was almost unfailingly in the family pew, and would come into the vestry at the close of the service to invite the rector to a walk. In these conversations he would reveal the wide and diversified interests of a man of letters, the trained powers of observation of the scientist and the delicate fancy of the poet. The readers of "Hugh Wynne" will recall how often the hero of that most popular of Dr. Mitchell's novels, mentions his aversion to speaking of the deep things of religion. The reserve of Washington on religious subjects is also frequently pointed out in that story. Dr. Mitchell seemed to

feel with the men of the eighteenth century in this matter. Latterly, however, in our walks he turned the conversation more towards religion. After the death of one of his friends, who was a thorough agnostic, Dr. Mitchell spoke strongly of his aversion to this negative position and his own definite faith. His books show that he was clear on the great fundamentals of God, duty and immortality. But when I urged him to prepare a brief statement of a physician's religious belief, he shrank from setting up as a teacher of religion. Perhaps he thought that he made a sufficient profession of faith, when, in response to the Church's invitation, he came to the communion table and partook of the emblems of Christ's broken body and shed blood.

Like Sir Charles Bell and Sir James Paget before him, he exemplified the truth of the latter part of Lord Bacon's famous saying: "A little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion."

One of Dr. Mitchell's most remarkable attributes was his genius for friendship and capacity for social converse. He seems to have had friendly relations with all the great physicians, surgeons and leading men of letters of his time. The evidence can be found in the biographies of Phillips Brooks and in the letters of Charles Eliot Norton as well as in the numerous tributes in the press of Philadelphia.

At one of his birthdays, Dr. Howard Furness referred to him as "in friendship consummate." The great literary triumvirate of Philadelphia in the last decade was Dr. Horace Howard Furness, Dr. Henry C. Lea and Dr. S. Weir Mitchell. All three were great friends. I have heard from Dr. Mitchell many encomiums on the literary achievements of his fellow triumvirs.

Like Charles Kingsley, who also was a poet and novelist and also was distinguished as a man of letters outside of his professional activities, Dr. Mitchell was in taste and temper aristocratic, but on principle a believer in popular government and the elevation of the masses. Through his gifts of imagination and temperament he understood and could portray the great French noble of the old regime with his courage, his pride, his superiority to popular opinion, but he also realized the essential selfishness of that society. On all great public questions

he rang true to the fundamental principles of our Government. His strong and constructive mind, that shunned the misty cloud-land of metaphysics, admired a great architect of state like Hamilton in preference to Jefferson with his philosophical generalizations; but he never allowed his tastes and his admirations to dominate his judgment and seduce him into the strange by-paths affected by so many gifted men who love to walk remote from the vulgar herd and so lose the common touch. Under all Dr. Mitchell's social, literary and scientific culture, one felt the man. He was more than a great leader in the city's life, more than a great physician, and man of letters—he was also a great man, a tower of strength in time of trouble, a loyal friend, a faithful steward of many talents, a true servant of God.

Eleven days after the death of Dr. Mitchell, died his beloved wife, Mary Cadwalader Mitchell, in her seventy-ninth year. Mrs. Mitchell was a daughter of General Thomas Cadwalader and a granddaughter of Nicholas Gouverneur, of New York. Almost her first act after her father's death was to purchase the pew in which he had sat and present it to St. Stephen's Church, subject to her own use for life. After the death of her only child, Maria Gouverneur Mitchell, she gave \$10,000 towards the purchase of St. Stephen's farm in Bucks County, where summer outings are given to members of the parish. The tablet by St. Gaudens to the north of the reredos is in memory of this daughter, who was a zealous worker in the Church. Mrs. Mitchell herself came regularly every Wednesday to the Benevolent Society's meetings and spent about two hours over the books. She was also a member of the board of managers of the Church Home for Girls at Angora, and actively interested in the girls themselves. Every Sunday afternoon when she was in the city and not too ill to go out of her house (and in the latter case she always sent a substitute), she spent from two to three hours reading aloud in the wards of the Orthopedic Hospital where her husband's work had deeply interested them both. Mrs. Mitchell revealed herself to all who came in contact with her as a person of unswerving integrity of character, cheerful fortitude, great unselfishness and sound judgment. In her great bereavements her faith shone forth like a beacon light on a stormy night. No word of

repining fell from her lips. She thanked God gratefully for the companionship, broken off for a season. She expressed the steadfast purpose of taking up at once her life's tasks as usual. "I will be back again in my place helping you, soon," were almost her last words to her rector. She felt that she owed it to Dr. Mitchell's memory to go on bravely—but she hoped that it would not be for long.

Her heart's desire was fulfilled when she was taken from earth on January 15th.

They were lovely and pleasant in their lives and in their death they were not divided.

"We give Thee hearty thanks for the good examples of these Thy servants, who having finished their course in faith do now rest from their labors."

CARL E. GRAMMER.

SONS OF THE REVOLUTION

An impressive ceremony was held in the historic Old Christ Church, Philadelphia, on the 4th by the Sons of the Revolution to commemorate the one hundred and thirty-sixth anniversary of the camp of the American Army in winter quarters at Valley Forge in 1777. The celebration was in charge of the Rev. G. Wolsey Hodge, D.D., chaplain, and the Rev. Louis C. Washburn, D.D., rector of the church.

A half hour before the services eight bell ringers rendered "Ring the Changes" on the historic bells. As soon as the echoes had died out a bugler from the United States Marine Corps sounded the church call and assembly in the churchyard.

The procession was led by bearers of several historic Pennsylvania flags. Close behind followed the clergy, among whom was Bishop Rhinelander. Nearly two hundred Sons of the Revolution followed with bared heads. The church galleries were decorated in buff and blue, with here and there a touch of the national colors. The bearers of the flags went through the ceremony of "dipping the colors," after which they stacked the banners at the chancel.

The anthem, the music of which is set to the words of Oliver Wendell Holmes' patriotic verses, "O Lord of Hosts, Almighty King, Behold the Sacrifice We Bring," was sung by an augmented choir for the first time in public. Other music rendered was especially prepared for the occasion by Frederick Hall, organist of

the church. The festal settings for the Magnificat and the Nunc Dimittis used two years ago were repeated by request.

Bishop Rhinelander, who preached the sermon, issued a warning against modern hypocrisy and the lack of sincerity in our religion. He said:

"If any one of you here were to attempt to live your Christianity in your business, your politics or any of your worldly affairs I am sure you would suffer the reproach of the world. This spirit is deadly and disastrous, but is thoroughly characteristic of our modern life. Great thoughts and hopes are mingled in this celebration today. The memory of the Revolution stirs our blood, and especially at this time what happened to the brave ones at Valley Forge. Our ancestors suffered there because they had faith and simple trust. You are the sons of these, and it is your place to see that lust, drink, greed and vice, the shackles of which have bound us so long, shall be thrown off forever by a Christlike life."

After the sermon had come to an end and the hymn "Now Thank We All Our God" had been sung, taps was sounded by the bugler. A prayer was then offered, and the names of members of the Sons of the Revolution who had died since the last celebration were read. After the Benediction the bugle sounded the recall.

MR. DAITO'S THANKS

The following letter has been received by Bishop Rhinelander from the Rev. P. C. Daito, who has been raising money for the building fund of St. John's Church, Tokyo, Japan. We print it at the Bishop's suggestion:

Jan. 4th, 1914.

MY DEAR BISHOP:

Just a line to thank you for your interest and kindness to my hard task of raising fund for my own church. I have not been successful, as much as I wished, but trusting on the goodness of the Church people who had heard me appealed and would do what they could at a due season, I am now leaving the States, by the steamer of Jan. 8th.

I wish to thank, through you, and all the clergy and laity who helped me in many ways, in your Diocese. The amount I received so far is 4,000 dollars in contribution and pledges, and I know much more are yet to come.

For the details, you will hear from me, from Japan in a printed matter.

I am sincerely yours,
P. C. DAITO.

BROTHERHOOD NOTES

During the past month Round Table Conferences have been held at the homes of the Rev. Mr. Ogle, Ewing L. Miller, William C. Hubbs, George H. Streaker and E. P. Coho. These conferences have been characterized by an increasing number in attendance and greater freedom of discussion owing to the fact that they are held in private homes where the men become better acquainted. There is a splendid opportunity for every one to take part and the benefit derived is accordingly greater.

Car Barn services are being conducted by Brotherhood men every Sunday in the following car barns: Allegheny Avenue and Richmond Street; Pelham; Forty-fourth and Thompson Streets (at 10.45 A. M.) and Fiftieth Street and Woodland Avenue (at 2.45 P. M.). More workers and helpers will be very welcome at practically all of these services however. Mr. Wayne B. Hughes, 135 South Front Street, is the chairman of the committee having this in charge.

Practically all the speakers have been secured for the Lenten Services at both the Garrick Theater and St. Paul's Church. They are of the usual high caliber and insure the continued success of these meetings. It has been decided to reserve the down-stairs of the Garrick Theater entirely for men this year.

At the first meeting of the newly elected Executive Committee, President McCarthy appointed the following sub-committees:

Meetings—Mr. Zesinger, Rev. Mr. Parker, Messrs. Patton, Meehan and Streaker.

Finance—Messrs. Wilkinson, Hubbs, Kalmey, Stirling and Brightly.

Extension—Messrs. Patton, Meehan and Granger.

Missions—Messrs. Hughes, Longshore, McKinnon and Granger.

Lenten Service—Messrs. Miller, Bonsall, Williamson, Patton, Dickson and Longshore.

Junior Department—Messrs. Streaker, Wilkinson, Bonsall and Zesinger.

Round Table Conferences — Messrs. Meehan, Stirling and Granger.

Follow-up — Messrs. Williamson and McKinnon.

SECTIONS

North—Messrs. Zesinger and Bonsall.
South—Messrs. Wilkinson, Williamson and McKinnon.

West—Messrs. Granger and Kalmey.
North-east—Messrs. Longshore, Brightly and Streaker.

Germantown—Messrs. Patton, Stirling, Hubbs and Meehan.

Chester—Mr. Dickson.

Norristown—Mr. Meehan.

At the same meeting Mr. Charles E. Beury was re-elected Secretary for the ensuing year.

CONFERENCE OF THE RURAL CHURCH PROBLEM

Church House, Twelfth and Walnut Streets, Philadelphia, Monday, February 16, 1914. Rt. Rev. Philip M. Rhineland, D.D., LL.D., D.C.L., Bishop of the Diocese, presiding.

Tentative Programme

AFTERNOON SESSION—4.30 to 6.30 o'clock.

The Country Life Problem:

(a) Economical.

(b) Religious.

Speakers:

Warren H. Wilson, D.D., of New York.
Rev. Winfield Scott Baer, of New Jersey.

Clarence Sears Kates, Esq.

Supper 6.30-7.30, Fifty cents per plate

EVENING SESSION—7.30 o'clock.

The Country Problem in the Diocese:

(a) Diagnosis.

(b) Remedies.

Speakers:

Dr. Jules L. Prevost.

Rev. W. C. Emhardt.

Horace Skiles, Esq.

Discussion by:

W. W. Montgomery, Esq.

Wm. B. Reeves, Esq.

George R. Bower, Esq.

Thomas C. Longcope, Esq.

AIM OF CONFERENCE:

Inauguration of a Survey

Committee: Bishop of the Diocese, Chairman; Rev. Jules L. Prevost, Rev. W. C. Emhardt, Thomas M. Longcope, Esq., George R. Bower, Esq., Rev. H. M. G. Huff, Lardner Howell, Esq., Wm. B. Reeves, Esq., Clarence Sears Kates, Esq., secretary.

The joint Boards of the Divinity School have granted Prof. Montgomery a year's furlough and have requested the Rev. Royden Keith Yerkes, D.D., to take as much of his work as possible during his absence.

OFFICIAL ACTS OF THE BISHOPS

POSTULANTS ADMITTED

Jan. 4, 1914—Earle W. Huckel, student at Harvard University.

CLERGYMEN RECEIVED CANONICALLY

Dec. 20, 1913—Rev. Samuel Evans from the Diocese of Fond de Lac.

CLERGYMEN TRANSFERRED

Dec. 19, 1913—To the Diocese of Maine, Rev. Geo. A. Hunt.

Jan. 1, 1914—To the Diocese of Virginia, Rev. Edgar H. Dickerson.

LICENSED TO OFFICIATE IN DIOCESE

Dec. 15, 1914—Rev. Harry S. Ruth, curate at Christ Church, Germantown.

Dr. James Alan Montgomery, professor of Old Testament literature and languages, in the Episcopal Divinity School, and professor in Semitic Languages in the University of Pennsylvania, has just been appointed director of the American School of Research at Jerusalem. He will leave this city to take up his new duties late in May.

Bishop Roots, of Hankow, in speaking of the opportunity for work in China, gave utterance to what seemed a Hibernianism when he said that our greatest chance for work in China is here in America. "Why," he asked, "do you treat the Chinese as you do? Unless you deal squarely with the Chinese here, we shall have no opportunity in Hankow. We must make the action of our nation a true expression of the Spirit of Christ in international affairs."

Saturday morning, January 24, in the Chapel of the Divinity School, Fiftieth Street and Woodland Avenue, the Bishop Suffragan admitted to the priesthood Rev. John Mansfield Groton, deacon. The candidate was presented by his father, the Dean, the sermon being preached by the Rev. Floyd W. Tomkins, D.D. A brother, the Rev. Nathaniel B. Gorton, rector of St. Thomas' Church, Whitmarsh, also took part in the service. The faculty and students of the school and a number of city clergy were in attendance. The Rev. Mr. Gorton is at present serving on the clerical staff of Grace Church, New York City. He is a graduate of Harvard and the Divinity School and received the M.A. degree from the University of Pennsylvania in 1912.

DEVOTIONAL DEPARTMENT

THE REV. HARRY RANSOME, Editor

THE LIFE OF PRAYER

Paper No. 5

The Prayer of Praise and Thanksgiving

Prayer, which is the uplifting of the heart to God, is of many kinds, and the simplest form of prayer is wonderment or reverence, the English equivalent of the Latin word *miraculum*.

We can see God in the simplest flower, the richest sunset, or hear Him in the quiet music of the flowing brook. One may stand upon some Alpine pass and look down upon the valley below or upward to the snow-capped peaks beyond, and be stirred out of the depths of one's own nothingness as one looks upon the evidences of God's greatness. Then it is that the finite mind yields itself to the majesty of the Infinite in wonderment and awe.

The pages of Holy Scripture are full of this form of prayer. In the book of the Psalms it abounds. "O Lord, our Governor, how excellent is thy name in all the worlds; thou hast set thy glory above the heavens. I will consider thy heavens, the work of thy fingers: the moon and the stars which thou hast founded." And this prayer of wonderment finds a fitting expression in heaven, for the angel Michael seems to bid us hearken to the cries of wonderment and reverence which rise up before the throne on high.

But, if wonderment does not smoulder to extinction, it must grow into conviction and flame into life and faith is born; and out of faith springs the prayer of praise and honor, for the soul of man is enkindled with a sense of God's unfathomable goodness.

Whatever grievous national faults may be brought to the charge of the Jewish people, they cannot be reproached with

a lack of praise and honor to Almighty God. Everything around them raised their minds to God. The Benedicite, which we are assuming is of Jewish origin, comes to our mind. There God is praised not only by the sun and moon, the dews and showers, the ice and snow, but even the frail birds of the air do Him honor; while the priests and the servants of the Lord, unite with the spirits and the souls of the Righteous in praising and magnifying Him for ever.

Also when we turn to the revelation of St. John the Divine, we find the voice of praise and honor resounding through the courts of heaven, "after these things I heard, as it were, the voice of much people in heaven saying Alleluia! Salvation and glory and power to our God." The splendid praise of the Church Triumphant mingles with the praise of the Church Militant to Him who is Almighty.

The prayer of Thanksgiving must follow quickly upon the spirit of wonder and praise. As we think of the goodness of God, the thought of the psalmist comes to our mind, "O Lord, my God, how excellent is thy name." And the praise and wonder out of which faith is born passes into an expression of the deepest love and devotion. "What is man that thou art mindful of him?" God loves not merely the world but He loves *me* who am such a trivial part of it. The personal relationship of God comes over us with overwhelming force. The message of God to Israel out of the mouth of the prophet Isaiah comes to each one of us as a personal message from God our Father. "Hearken unto me . . . ye which have been borne by me from the belly, which have been carried from the womb; and even to old age. I am he, and even to hoar hairs will I carry you. I have made and I will bear; yea, I will carry

and I will deliver."—Isaiah 46:3-4. Surely as our hearts are drawn upwards to God our Father we are constrained to cry, "we bless thee for our creation, preservation and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory."

INTERCESSIONS

The best remedy for self-centeredness which in time develops into selfishness is intercession. It broadens our outlook on life; it develops our sympathies and makes us more like the Son of Man.

The systematic cultivation of intercession helps us to take a more trustful view of circumstances and things which immediately surround us. Problems and difficulties which we have prayed over often take a new aspect, usually a simpler one than we at first imagined; ways seem to open up which break through the dead block which we thought was in front of us. How often what we thought was a crisis, either in our own or someone's else life, or in the life of the Church, has been dissipated by the power of intercession!

Thanksgiving

We return thanks unto Thee, O Heavenly Father, for the opportunities afforded us in this diocese by the weekly enthusiastic meetings of the Woman's Auxiliary. We give thanks for the restoration to health of the wife of our Suffragan Bishop.

We Pray Thee

For an awakening of interest in the colored work of this diocese; especially on behalf of the new work undertaken in West Philadelphia.

That the clergy and laity may increasingly grow in realization of the tremendous importance of missionary work among our foreign population; and money may be generously contributed for this work.

That God's blessing may fall upon all the workers and penitents at the Galilee and Inasmuch Missions; especially that God's Holy Spirit may abide with them and give strength to their resolutions.

That the efforts of the rector of St. Andrew's may be blessed in his mission services.

Restoration of health and strength to all the members of our Bishop's family.

That two priests, without cures, may find work in this portion of God's vineyard.

That the rector and people of St.

Peter's, Key West, Fla., may be successful in raising funds to build a church that will withstand the hurricanes that have destroyed two frame buildings in two successive years; that some in this diocese may offer aid.

Collect

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

Thanksgivings and intercessions for this column—for the Church, the Diocese, the Parish, or private individuals, may be sent, not later than the 15th of each month, to the Rev. H. Ransome, Christ Church, Media, Pa.

THE DEDICATION OF ST. JOHN'S CHAPEL OF ALL SAINTS' CHURCH, TORRESDALE

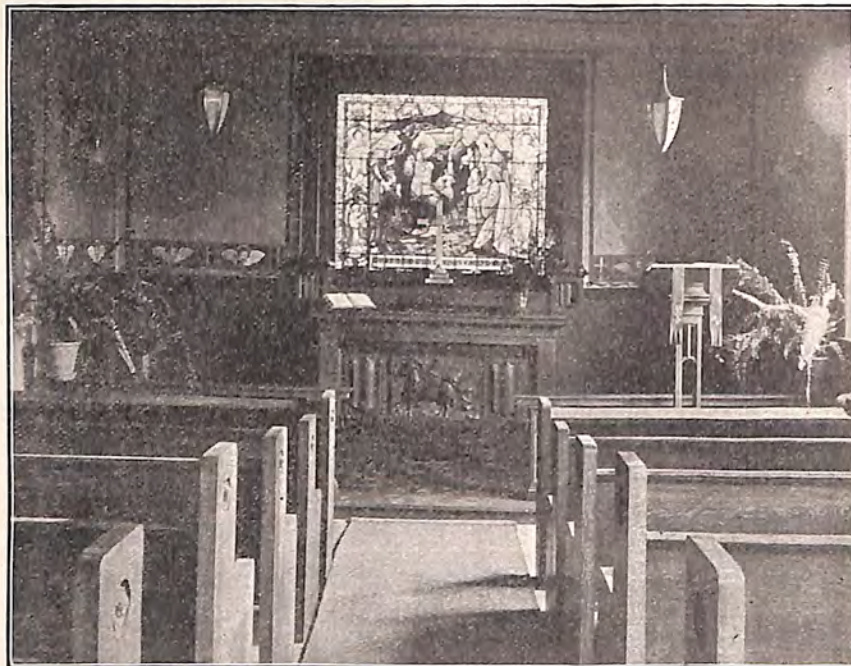
On the second Sunday after Christmas (January 4, 1914) the Rt. Rev. Philip M. Rhinelander, D.D., Bishop of Pennsylvania, dedicated St. John's Chapel of All Saints' Church, Torresdale.

The chapel is Old English in style and is finished in rosewood and old gold. The chancel is covered with Old English tiles. The walls and ceiling are old gold, the only form of ornament used except a shield with a "cross surmounted," where eight winged cherubs' heads interspace the shields.

The altar is of rosewood with the "Agnes Dei" in the center and shields on either side. A beautiful stained-glass window, the subject of which is, "Suffer the little children to come unto Me," forms the reredos. Above it a riband of gold bears the inscription, "Remember now Thy Creator in the days of thy youth." On either side of the chancel are the inscriptions, "God is Love" and "I am the Truth."

The altar cross, the credence table, the altar rail, the lectern and the pews are of rosewood. The old gold side lights and the Gothic hanging lamps shed a soft radiance, which, blending with the decorations, makes a very pleasing harmony.

The choir sang the Processional hymn, "Hark, Hark, my Soul," as the Bishop entered the chapel. The rector read the Psalms and the lesson. The Bishop then



ST. JOHN'S CHAPEL, ALL SAINTS' CHURCH, TORRESDALE

proceeded with appropriate words and prayers from the Book of Offices to dedicate the different memorials.

The altar and the beautiful chancel window were given by Mr. and Mrs. C. Wilmer Middleton, Jr., in loving memory of their little son C. Wilmer Middleton, 3d.; the tiled chancel and the Gothic hanging lamps were given by Mrs. C. Wilmer Middleton, Sr., in loving memory of her grandson; the altar cross was given by Mrs. Allen R. Van Meter in loving memory of her father, Rev. John Holmes Converse, who for many years was a clergyman in this diocese; the credence table was given by the Misses Wright in loving memory of their brother, the Rev. Robert Erskine Wright, whose body lies in God's Acre close to the chapel; the altar rail was given by Mr. John Slack in loving memory of his brother, Mr. William Slack; the Holy Bible was given by Mrs. Edward Y. Farquhar in loving memory of her son, Mr. Thomas Harrison Farquhar; the lectern was given by Miss Edith Fisher "In memoriam;" the pews were given by Mrs. Charles H. Howell; the adornment of the walls was given by Mrs. Walter Massey, of Torresdale; and the Hymn Board was given by the children of the Church School.

In his address the Bishop spoke of the value of such a chapel to the parish,

and especially to the Church School, in giving the best kind of religious education to the children.

The chapel will be used for daily morning prayer for the Church School; for early celebrations; and for Lenten services.

The architect was Mr. Edward Allen of Boston; and the artist Mr. Frederick Dehenwood of Philadelphia.

READING CIRCLES' CONFERENCE

Members of "Reading Circles for the Clergy" and their friends are invited and urged to attend a Conference at the Church House on Monday, February 9th, from 2.00 to 3.30 P. M. Among the subjects to be discussed will be the Book of the Acts of the Apostles, and R. B. Rackham's Commentary on it. The Rev. Dr. Heffern, Professor of New Testament Literature and Language in the Divinity School, will open and conduct this discussion. This conference was appointed and arranged at the annual meeting of the Reading Circles held on January 15th.

St. Andrew's Church, Yardley, is to have a \$6,000 parish house as a memorial to Miss Grace Leslie Harper, recently deceased, daughter of Mr. Jesse Harper, one of the vestrymen of the church.

THE EPIPHANY MEETING OF THE WOMAN'S AUXILIARY

The Epiphany missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary was held in St. Mark's Church on Tuesday, January 13th. The rector, the Rev. Eliot White spoke very earnestly upon the spiritual side of missions. They are not only philanthropic and educational but they must develop the vision of the spirit. We need them more than the heathen do and they are opportunities to show our love to God.

The Rev. Dr. Cabell Brown made a strong plea for the work in Brazil. At the recent conference of the Student Volunteers in Kansas City, South America was called *the* neglected continent, and many persons do not realize the importance of missions in Roman Catholic countries, but that feeling is based upon misapprehension of conditions. Our Church has only sent out four men, but they are building up a native Church by making strong centers and impressing upon the congregations the duty of self-support and the privilege of independence. Last year the home Church gave \$10,000 and Brazil gave \$17,000, which paid salaries and rentals but left little for Church extension. A new church building is greatly needed for Porto Alegre and also a chapel in one of the suburbs of Rio de Janeiro. Beyond these material needs he asked for our prayers that the missionaries, our representatives, may be patient, strong and faithful to the commission of preaching Jesus Christ and Him crucified.

The Rev. Nathan Matthews gave a geographical and historical account of Liberia. His work is not among the Afro-Americans but among the native black Bush people, the Vey tribe, in Cape Mount. He asked for an industrial school where the boys can be trained to earn their own living and be taught Christian principles to combat Mohammedanism. The school is partly built and now needs a roof. A special plea was made for scholarships.

THE BISHOP'S BRICKS FUND

The building of six churches in six years within the city limits is the ideal of the Bishop's Bricks Committee. For the purpose of considering how best to help in this great plan of Church Extension, an informal meeting was held on

Saturday, December 6th, at the home of Miss E. S. McClellan, 5531 Wayne Avenue, Germantown.

Bishop Rhinelander was present, addressing the committee and their friends. He was very encouraging in his report on the work which had already been accomplished, and very stimulating in regard to that which yet remained to be done.

Of the six churches, the problem of St. Anna's was solved, when it combined with the Church of the Redemption; the corner-stone of St. Barnabas' was laid last April, its fund for erection being practically completed; while St. Bartholomew's on Lehigh Avenue is a lusty child that now wishes to care for itself.

St. George's, Richmond, will be undertaken as soon as the small debt on St. Barnabas' is paid. For St. George's, from \$25,000 to \$40,000 is needed.

Epiphany, Sherwood, will come next on the list, and finally, All Saints', Darby, from its commanding height, will take its place in the life of the community.

Much of the work of diocesan missions is done to sustain rather than to extend. There will be less waste of energy and money when there is more unity behind the work. For this purpose the Bishop's Bricks Committee hope to enlist the support and sympathy of every member of the diocese.

A vast collection of small offerings is more desirable than a few large subscriptions.

LYDIA WEST.

Norristown, Pa.

"WHO IS MY NEIGHBOR?"

It has been the Church's policy in several places in Alaska to have a reading room in connection with the mission. One of the last of these to be started is at Valdez. The Rev. Wilfred Ziegler wrote to the Church Periodical Club saying, "I have just raised funds locally to build and support a church reading room and 'Everyman's Club house.' I have a few books to start the library with, but will appeal to you for more, as many as you can send. Valdez has been lively this summer. Several mines have been opened up and there are more men here than in Cordova and Seward combined. Local people have raised the money for the support of this club house and reading room, and the carpenters will finish work on the building within two weeks. The club house is on the

church lot right next to the church. I am sure you will help this venture with lots of books and magazines."

When Pennsylvania applied for an address to which to send the winter library this letter was given. At the same time the Rev. Edward Newton, who was formerly in charge at Valdez, made a personal appeal to the officers in Philadelphia for the same work. That determined the matter.

In response to this the branches gave many books. The result was that ten boxes were packed containing 1,500 volumes—well chosen and suited to this or any library. They are now on their way without cost to the Church Periodical Club for transportation.

THE CHURCH NEWS carries the heartfelt thanks of the Pennsylvania branch of the Church Periodical Club to each and every person who helped to make this possible.

"Who is my Neighbor?" This time the answer of the Church Periodical Club is, "The man in Alaska," and so, like the Good Samaritan, in its own way it realized his need "and took care of him."

GIRLS' FRIENDLY SOCIETY

A Diocesan Missionary Service for all members and associates of the Girls' Friendly Society and their friends will be held in Christ Church, Second Street above Market Street, the Rev. Louis C. Washburn, D.D., rector, on Sunday, February 8, 1914, at 8 P. M. The speaker will be the Rev. Mr. Tsu, a Chinese priest from the district of Shanghai, China, now taking a post-graduate course in the General Theological Seminary in New York. Each branch is asked to send at least two delegates to insure a representative attendance.

Mr. Riley M. Little, general secretary of the Society of Organized Charity, will address a Social Service Conference for Girls' Friendly Society Associates at 2132 Spruce Street, on February 5, 1914, at 3 P. M. The topic will be "The Social Side of Religious Work." So pertinent a topic as this should lead to a full discussion of the many problems connected with Girls' Friendly Society work.

Rev. Hubert W. Wells has resigned as executive secretary of the City Club of Philadelphia and removed to Chicago, Ill., where he is employed by the Educational League of the State.

A Table of Alternative Proper Lessons for the Forty Days of Lent

For Explanations, see Editorial Note on Page 9

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DAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
1. Ash-Wednesday First Lesson..... Second Lesson.....	Isaiah 58 Luke 15	Jonah 3 Heb. 12, to v. 18	Luke 15, to v. 11	Gen. 3, to v. 20 Luke 15, v. 11	Luke 15	Jonah 3 Heb. 12, to v. 18
2. Thursday First Lesson..... Second Lesson.....	Isaiah 59, to v. 17 Mark 11, v. 12	Jer. 3, v. 12, and 4, to v. 3 Rom. 1	Gen. 6, v. 5 Matt. 3, to v. 13	Gen. 7, v. 11 Matt. 5, to v. 17	—	—
3. Friday First Lesson..... Second Lesson.....	Micah 7 Matt. 12, to v. 22	Zeph. 1 Rom. 3	Gen. 15, to v. 19 Matt. 5, v. 17 to 33	Num. 14, to v. 25 Matt. 5, v. 33	—	—
4. Saturday First Lesson..... Second Lesson.....	Amos 3 Matt. 12, v. 22	Amos 5 Rom. 4	Num. 20, to v. 14 Matt. 6, to v. 19	Deut. 6, to v. 16 Matt. 6, v. 19	—	—
FIRST SUNDAY IN LENT						
5. Monday First Lesson..... Second Lesson.....	Zech. 1 Matt. 13, to v. 24	Zech. 3 1 Tim. 1	Deut. 11, to v. 18 Matt. 7, to v. 15	Deut. 15, to v. 12 Matt. 7, v. 15	—	—
6. Tuesday First Lesson..... Second Lesson.....	Ezek. 8 Matt. 13, v. 24 to 44	Ezek. 9 1 Tim. 2	Deut. 24, v. 14 Matt. 8, to v. 18	Josh. 23 Matt. 9, to v. 18	—	—
7. Wednesday (Ember-day) First Lesson..... Second Lesson.....	Ezek. 2 and 3, to v. 10 Matt. 13, v. 44	Ezek. 3, v. 10 1 Tim. 3	—	—	—	—
8. Thursday First Lesson..... Second Lesson.....	Ezek. 20, to v. 27 Matt. 14, v. 22	Ezek. 20, v. 27 1 Tim. 4	1 Sam. 15, to v. 24 Matt. 11, v. 16	2 Sam. 12, to v. 24 Matt. 12, to v. 22	—	—
9. Friday (Ember-day) First Lesson..... Second Lesson.....	Ezek. 33, to v. 21 Matt. 16, to v. 13	Ezek. 34, to v. 17 1 Tim. 5	Matt. 16, v. 6 to 21	—	—	—
10. Saturday (Ember-day) First Lesson..... Second Lesson.....	Ezek. 34, v. 17 Matt. 17, v. 14	Ezek. 37, to v. 15 Titus 1	Ezek. 34, to v. 17	—	—	Jer. 23, to v. 5
SECOND SUNDAY IN LENT						
11. Monday First Lesson..... Second Lesson.....	Job 1 Matt. 19, to v. 16	Gen. 7 Rom. 5	1 Kings 18, to v. 17 Matt. 18, v. 23	1 Kings 18, v. 17 to 41 Matt. 25, to v. 14	—	—
12. Tuesday First Lesson..... Second Lesson.....	Job 2 Matt. 19, v. 16	Gen. 8 Rom. 8, to v. 22	1 Kings 21, to v. 21 Matt. 25, v. 14 to 31	2 Kings 5, to v. 15 Matt. 25, v. 31	—	—
13. Wednesday First Lesson..... Second Lesson.....	Job 3 Matt. 21, v. 28	Gen. 13 Rom. 8, v. 22	2 Kings 5, v. 15 Mark 4, to v. 21	2 Kings 17, to v. 19 Mark 8, v. 27	2 Kings 5, to v. 15	—
14. Thursday First Lesson..... Second Lesson.....	Job 9 Matt. 24, to v. 29	Gen. 18, v. 16 Rom. 9, to v. 18	2 Kings 25, to v. 22 Mark 9, v. 14 to 30	Ezra 9 Mark 9, v. 33	—	—

A Table of Alternative Proper Lessons for the Forty Days of Lent--(Continued)

DAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
15. Friday						
First Lesson.....	Job 14	Gen. 19, v. 12 to 30	Nehemiah 1	Nehemiah 9, to v. 24	—	—
Second Lesson.....	Matt. 24, v. 29	Rom. 9, v. 18	Mark 10, v. 17 to 32	Luke 4, to v. 14	—	—
16. Saturday						
First Lesson.....	Job 19	Gen. 21, v. 9 to 22	Nehemiah 9, v. 24	Isaiah 5, v. 8 to 20	—	—
Second Lesson.....	Mark 1, v. 21	Rom. 15, to v. 22	Luke 7, v. 36	Luke 8, v. 4 to 16	—	—
THIRD SUNDAY						
17. Monday						
First Lesson.....	Job 27	Ex. 17	Isaiah 5, v. 20	Isaiah 24, to v. 16	—	—
Second Lesson.....	Mark 2, to v. 18	1 Cor. 4	Luke 10, v. 23 to 38	Luke 12, v. 22 to 41	—	—
18. Tuesday						
First Lesson.....	Job 28	Lev. 19, to v. 19	Isaiah 25	Isaiah 26, to v. 14	Isaiah 28, v. 5 to 23	Isaiah 35
Second Lesson.....	Mark 5, to v. 21	1 Cor. 5	Luke 13, to v. 18	Luke 16, to v. 13	—	—
19. Wednesday						
First Lesson.....	Job 29	Num. 13, v. 17	Isaiah 28, v. 5 to 23	Isaiah 35	Isaiah 42, to v. 17	Isaiah 49, to v. 18
Second Lesson.....	Mark 5, v. 21	1 Cor. 6	Luke 16, v. 19	Luke 17, v. 5 to 20	—	—
20. Thursday						
First Lesson.....	Job 30	Num. 14, to v. 26	Isaiah 42, to v. 17	Isaiah 49, to v. 18	Isaiah 55	Isaiah 62
Second Lesson.....	Mark 6, v. 45	1 Cor. 9, to v. 24	Luke 17, v. 20	Luke 18, to v. 15	—	—
21. Friday						
First Lesson.....	Job 31, v. 4	Num. 15, v. 17	Isaiah 55	Isaiah 62	Jer. 2, to v. 14	Jer. 3, v. 12
Second Lesson.....	Mark 7, v. 14 to 31	1 Cor. 10, v. 12	Luke 18, v. 31	John 1, v. 19 to 35	—	—
22. Saturday						
First Lesson.....	Job 32	Josh. 7	Jer. 2, to v. 14	Jer. 3, v. 12	Jer. 4, to v. 19	Jer. 5, to v. 19
Second Lesson.....	Mark 8, v. 22	1 Cor. 14, v. 26	John 3, to v. 22	John 8, to v. 12	—	John 3, v. 25
FOURTH SUNDAY						
23. Monday						
First Lesson.....	Job 38, to v. 19	1 Sam. 3	Jer. 4, to v. 19	Jer. 5, to v. 19	Jer. 5, v. 19	Jer. 6, to v. 18
Second Lesson.....	Mark 9, v. 33	2 Cor. 2	John 8, v. 12 to 30	John 8, v. 31 to 48	John 7, to v. 14	John 7, v. 14 to 31
24. Tuesday						
First Lesson.....	Job 38, v. 19	1 Sam. 4	Jer. 5, v. 19	Jer. 6, to v. 18	Jer. 9, v. 17	Jer. 17, to v. 15
Second Lesson.....	Mark 10, to v. 17	2 Cor. 6	John 8, v. 48	John 10, to v. 19	John 7, v. 31	John 8, to v. 12
25. Wednesday						
First Lesson.....	Job 39	1 Sam. 16	Jer. 9, to v. 17	Jer. 17, to v. 15	Ezek. 8	Ezek. 9
Second Lesson.....	Mark 10, v. 17 to 35	2 Cor. 7	John 10, v. 22	John 14, to v. 15	John 8, v. 12 to 31	John 8, v. 31 to 48
26. Thursday						
First Lesson.....	Job 40	1 Sam. 28, to v. 21	Lam. 3, to v. 22	Lam. 3, v. 22 to 37	Lam. 1	Lam. 2
Second Lesson.....	Mark 10, v. 35	2 Cor. 12, to v. 16	John 14, v. 15	John 15, to v. 16	Luke 19, v. 41	Heb. 12, v. 14
27. Friday						
First Lesson.....	Job 41	2 Sam. 24, to v. 15	Ezek. 8	Ezek. 9	Lam. 3, to v. 37	Lam. 3, v. 37
Second Lesson.....	Mark 12, to v. 18	Gal. 6	John 15, v. 16	John 16, to v. 16	Matt. 23, v. 13 to 27	Matt. 23, v. 27
28. Saturday						
First Lesson.....	Job 42	2 Sam. 24, v. 15	Ezek. 36, v. 25	Hosea 14	Lam. 4	Lam. 5
Second Lesson.....	Mark 12, v. 18	1 Thess. 2	John 16, v. 16	John 17	John 10, to v. 19	John 10, v. 22

A Table of Alternative Proper Lessons for the Forty Days of Lent—(Continued)

DAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
FIFTH SUNDAY						
29. Monday						
First Lesson.....	Deut. 28, v. 15	1 Kings 9, to v. 10	Lev. 1	Lev. 2	—	—
Second Lesson.....	Luke 11, v. 29	2 Thess. 2	Heb. 10, to v. 19	Heb. 10, v. 19 to 31	—	—
30. Tuesday						
First Lesson.....	Deut. 28, v. 15 to 47	1 Kings 10, to v. 14	Lev. 3	Lev. 4, to v. 13	—	—
Second Lesson.....	Luke 12, to v. 22	Heb. 3	Eph. 2, to v. 11	Eph. 2, v. 11	—	—
31. Wednesday						
First Lesson.....	Deut. 28, v. 58	2 Kings 6, to v. 24	Lev. 4, v. 13 to 22	Lev. 8, to v. 18	—	—
Second Lesson.....	Luke 12, v. 22 to 41	Heb. 5	Heb. 5	Heb. 8	—	—
32. Thursday						
First Lesson.....	Deut. 30	2 Kings 22	Lev. 16, to v. 20	Lev. 16, v. 20	Lev. 16, v. 29	Lev. 17, to v. 15
Second Lesson.....	Luke 12, v. 41	Heb. 6	Heb. 9, to v. 15	Heb. 9, v. 15	—	—
33. Friday						
First Lesson.....	Jer. 13, to v. 15	Ezra 9	Num. 21, to v. 10	Ex. 29, v. 38	Ex. 11	—
Second Lesson.....	John 5, to v. 24	Heb. 8	1 Pet. 1, to v. 22	Rev. 5	Heb. 11, v. 23 to 30	—
34. Saturday						
First Lesson.....	Jer. 13, v. 15	Jer. 18, to v. 18	Isaiah 1, to v. 21	Zech. 8	—	—
Second Lesson.....	John 12, v. 20	Heb. 10, v. 28	Rom. 8, to v. 18	Rom. 8, v. 18	—	—
SUNDAY NEXT	BEFORE EASTER					
35. Monday before Easter						
First Lesson.....	Gen. 3, v. 20, and 4, to v. 17	Num. 20, to v. 14	Isaiah 56, to v. 9	Jer. 7, to v. 17	{ Gen. 3, v. 20, and 4, to v. 17 Isaiah 56, to v. 9 }	Num. 20, to v. 14
Second Lesson.....	John 14	1 Cor. 10, to v. 12	Luke 19, v. 41	Mark 11, v. 12 to 20	{ John 14 Mark 11, v. 12 to 27 }	1 Cor. 10, to v. 12
36. Tuesday before Easter						
First Lesson.....	Num. 21, to v. 10	Lev. 16, v. 6 to 25	Isaiah 5, to v. 8	Gen. 4, to v. 16	{ Num. 21, to v. 10 Lev. 16, v. 6 to 25 }	Isaiah 5, to v. 8
Second Lesson.....	John 15	Heb. 9, to v. 16	Mark 12, to v. 13	Matt. 23, v. 29	{ John 15 John 12, v. 20 to 44 }	Mark 11, v. 27, and 12, to v. 13
37. Wednesday before Easter						
First Lesson.....	Zech. 11	Gen. 37, v. 3 to 29	Gen. 37, v. 12 to 29	Micah 7, to v. 8	{ Zech. 11 Gen. 37, v. 12 to 29 }	Zech. 13, and 14, to v. 10
Second Lesson.....	John 13	1 Pet. 1, to v. 22	Matt. 26, to v. 17	Acts 1, v. 15	{ John 16 Luke 11, v. 37, and 22, to v. 7 }	1 Pet. 1, to v. 22
38. Thursday before Easter						
First Lesson.....	Ex. 16, v. 4 to 16	Gen. 14, v. 14	Gen. 14	Ex. 16, to v. 16	{ Ex. 16, to v. 16 Lev. 23, to v. 15 }	Gen. 14, v. 13 Josh. 3
Second Lesson.....	John 6, v. 27	Heb. 7	Mark 14, v. 12 to 26	John 6, v. 47 to 64	{ John 6, v. 27 John 17 }	Heb. 7 John 13, to v. 35
39. Good Friday						
First Lesson.....	Gen. 22, to v. 19	Isaiah 52, v. 13 and 53	—	—	—	—
Second Lesson.....	John 18	1 Pet. 2	—	Phil. 2, to v. 12	—	1 Pet. 2, v. 19
40. Easter-even						
First Lesson.....	Isaiah 38, v. 9 to 21	Ex. 13	Gen. 49, v. 28 and 50	Isaiah 40, to v. 12	Isaiah 38, v. 9 to 21	Ex. 13
Second Lesson.....	Luke 23, v. 50	Heb. 4	Acts 2, v. 22 to 32	Heb. 4, to v. 12	Luke 23, v. 50	Heb. 4, to v. 14

THE HOUSE OF THE HOLY CHILD FOR COLORED CHILDREN

The House of the Holy Child (incorporated, February 27, 1899), 625 North Forty-third Street, opened seventeen years ago with nine children. From the first its success, judging from the demand, was assured. Over one hundred applications were received the first year and they now number about two hundred annually.

The object of the House is to provide a happy home, in the highest sense of the word, for any colored girl or baby to whom no other good home is open. After many struggles it can now rank amongst the first-class institutions in the city, having been enlarged and remodeled so as to conform to the most approved methods.

The children, ranging in age from one month to fifteen years, can be comfortably cared for and are carefully and religiously trained. They are received for a few days or weeks or for a number of years, with or without board. Every case is carefully investigated and no child separated from is natural guardian unnecessarily.

The expenses amount to \$6,000 a year. About one-third of this sum is received from the parents or friends of the children in part payment of their board and one-eighth from annual subscriptions. The remaining \$3,000 must be raised by voluntary contributions, and in the belief that a wider knowledge of the work will insure its generous support, this appeal is commended to your consideration: \$150 will support a child for one year; \$3,000 will endow a free bed.

The House was founded with the sanction of the Bishop of the Diocese, but has no connection with any parish.

Officers: President, Miss Edith W. Dallas, 1514 Pine Street; secretary, Mrs. N. Pendleton Schenck, Springfield Avenue, Chestnut Hill; treasurer, Mr. R. Norris Williams, 8124 St. Martin's Lane, Chestnut Hill.

Board of Directors: George M. Dallas, Trevanion B. Dallas, Franklin S. Edmonds, S. G. Morton Maule, Rev. R. H. Tabb, Ellen W. McCreary, George D. McCreary, Richard Norris Williams, Rev. A. J. Arnold, Geo. Wharton Pepper.

THE EPISCOPAL HOSPITAL

The Sixty-third Annual Meeting of the contributors of the Hospital of the Protestant Episcopal Church in Philadelphia was held at the Church House on January 6, 1914, when the following were elected managers for the term of three years, expiring at the Annual Meeting of January, 1917: Rev. J. B. Harding, Rev. Louis C. Washburn, S.T.D., Rev. Norman V. P. Levis, James Logan Fisher, Henry B. Coxe, C. S. W. Packard, Richard H. Harte, M.D., William H. Hughes.

The Hospital has closed one of the busiest years of its existence, having treated a larger number of in-patients as well as out-patients, than ever before. The cost of maintenance per patient per day was \$1.47½, as against \$1.49 in 1912, indicating most careful management in face of increased cost of material.

A very considerable sum of money has been expended in the past year in making needed improvements, including a central kitchen, cold storage, new operating rooms, receiving ward, etc., all of which have placed the Hospital upon the highest grade of efficiency, and made it not only one of the largest, but most complete and up-to-date institutions of its kind in the country.

BOARD OF MISSIONS' NOTICE: MISSIONARY SPEAKERS AVAILABLE FOR FEBRUARY

The Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming, is now in the East, and will remain throughout Lent. He arranges his own engagements, and requests for appointments should be sent directly to him at the Church Missions House, 281 Fourth Avenue, New York.

Miss Florence G. Langdon, of Tanana, Alaska, will be in Philadelphia from February 23d to March 7th (both inclusive), during which time she will be glad to accept invitations to speak on behalf of the Alaskan work. Mrs. Charles Biddle (address: The Rittenhouse, Philadelphia) has kindly consented to make all arrangements for Miss Langdon's schedule.

The Rev. W. B. Allen, of the Waynesville Associate Mission, District of Asheville, will be in the North during February, and will be glad to accept invitations to speak on behalf of work among the mountain people of the South. He may

be addressed at the Church Missions House, 281 Fourth Avenue, New York City.

CHRISTMAS CAROLS IN KENNETT SQUARE, PA.

Eleven members of the choir of the Church of the Advent, Kennett Square, following the custom common in many English rural parishes, perambulated the borough singing Christmas hymns and carols, greatly delighting those before whose houses they sang, and ushering in with joyous hymns the day of Christ's Nativity.

These "waits" have for several years thus kept the festival of the Nativity; their sweet rendering of the hymns and carols is now looked for and gladly hailed by the residents of the borough whose offerings swell the Organ Fund.

NEWS DEPARTMENT

(Continued from page 13)

The Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, announced to his congregation on St. Thomas' Day a gift of \$5,000 from the seven children of Mrs. Malcolm Lloyd, to be used by the rector of the parish for the aid of deserving persons.

The gift, which will be known as the Anna Howell Lloyd Memorial Fund, is not to be paid to institutions or organizations, but is to be used by the rector "to meet the necessities of individuals in sickness, want and distress."

Mrs. Lloyd, who was the widow of the late Malcolm Lloyd, died January 21.

Our diocese has been privileged the past month by frequent opportunities of hearing Archdeacon Stuck of Alaska. He has addressed the Clerical Brotherhood, the Woman's Auxiliary, the Church Club; spoken in several churches and before a very large and notable assemblage in Witherspoon Hall. The modesty and intense earnestness of the man, his rare eloquence, the vivid story of thrilling adventure coupled with most striking pictures, have combined to make his stay in Philadelphia an inspiration to all who have been privileged to hear him.

This current year St. John's Free Church (Emerald and Elkhart Streets, Rev. W. Jansen, rector) will observe the semi-centennial of its foundation. Able and aggressive committees are already at work in preparation for this interesting,

event. At his Visitation of this parish Wednesday, November 26th, the Bishop of the Diocese confirmed a class of 36.

All Saints' Church, Norristown, has received \$8,000 from the estate of the Rev. John W. Kaye. The new organ to be placed in this church (mention of which will be found elsewhere in this column) is to be a memorial of Mrs. Kaye.

The customary Epiphany meeting under the auspices of the Sunday-school Association of the Diocese was held in St. Stephen's Church (Tenth Street below Market) on Monday evening, January 19th. Stimulating addresses were delivered by Rev. W. T. Capers, rector of the Church of the Holy Apostles, "How to arouse and maintain interest in missions on the part of the Sunday-school;" and by the Bishop of Brazil (Dr. L. L. Kinsolving), "The World for Christ."

On the First Sunday after the Epiphany was dedicated in Calvary Church, Germantown (Rev. J. Clayton Mitchell, rector), a very handsome memorial window given by a large number of the parishioners to commemorate the forty-three years' rectorship of the Rev. J. de W. Perry, D.D., and in loving memory of the late Mrs. Perry. A son (the Bishop of Rhode Island) unveiled the memorial.

The conferences on "The Creed" by Bishop Rhinelander which were given on the Thursday afternoons in Advent at the Bishop's House were resumed after the holidays and will be continued until further notice. The hour is 4.30 P. M. and a cordial welcome is given to any interested.

Beginning Monday, March 16th, the Rev. William E. Gardner of the General Board of Religious Education, New York, will give a short course of lectures upon the religious nurture of the child. These lectures, which will be held at the Church Training and Deaconess House, 708 Spruce Street, will be open to all church women. Days and hours will be published in the March issue of THE CHURCH NEWS.

By means of the every-member canvass and the weekly offering plan, the fifty-four communicants of the Church of the Redeemer, Okmulgee, Okla., found it possible to send to the Board of Missions last year \$95.65, although the apportionment for the parish was only \$21.50. If a small congregation in a missionary district can give more than four times its

apportionment, what might not be done if the same methods and especially the same spirit were in operation everywhere?

A HUNGARIAN CONGREGATION

An event of more than local or passing interest was the first visit of the Bishop of Michigan City, in December, to the "First Hungarian Episcopal Congregation," at South Bend, Indiana.

The Rev. Victor von Kubinyi is a Hungarian of noble birth, great ability and independent means. He revolted from the Roman Church as, in his judgment, anti-national and anti-Catholic. He was equally opposed to pure congregationalism. He wanted a center of unity for all the Hungarians who would join him. He applied, therefore, to the Bishop of Michigan City. The case was discussed, more or less informally, in the House of Bishops, at the last General Convention. In the end, he and his people have been taken over by the Bishop of Michigan City.

In view of the interest being taken in our own diocese in the "Orthodox-Eastern" work, it seems worth while to draw attention to the above facts; and to print, just as he himself issued it on the occasion, Mr. von Kubinyi's poem of welcome to Bishop White. Here it is:

WELCOME

To The

Right Reverend

JOHN HAZEN WHITE, D.D.

Bishop of Michigan City

On The Occasion

Of His First Visit

To

TRINITY CHURCH

SOUTH BEND, INDIANA

The

FIRST

HUNGARIAN

EPISCOPAL CONGREGATION

December 28, 1913

For thousand years our Nation—brave
like soldiers—

Was anxiously in search for God's
Plain Truth

And tried to get near to the Blessed
Manger

In which there waited Ever-living
Youth.

When "Sallie Wistar" Talks Philadelphia Listens

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Kings, Centuries and Generations passed;
The Tartars came; Rebellions full of
Fear;

Christ's Teachings—even—had been tampered with!

They saw Him not, although, He was so near.

For "Love thy neighbor as thyself," as first taught

By Christ, was taken hold of, so they say,

By those who dared to turn our Saviour's Gospel

Into a Lash to hit with at their Prey!

The Torch of Light and Everlasting Freedom,

As lit by Christ, was dimmed by *man's* desire:

The smoke benumbed the Folks, Fear and Anxiety

Had made them blind. They could not see the Fire:

The Fire of Truth that burned all Lying Power,

The Fire of Love that flamed on Calvary

Was turned into a Tool of Dire Oppression; Salvation changed to mental Agony.

Our Leader—of a stock of daring Soldiers—

Has cleansed the Torch of Truth from Sham and Lie,

And held it high amidst the thickest Darkness

To show it, make it clear, and bring it nigh.

And looking for a man, faithful and daring,
To help us march along the Narrow Path;

You were the one he chose for his Commander,

And bravely you have said the word:
"Fiat!"

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- C It now has over 1800 children** in its care. For almost 700 of these children the Society pays board in carefully selected families in the country.
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A VISIT TO COATESVILLE

BY THE REV. F. C. HARTSHORNE

As most of our readers know, Coatesville, Pa., has been without any licensed places for the sale of liquor for about a year. We hear such conflicting accounts of the results of closing the saloons in distant places that many people were glad to have the experiment tried in a place sufficiently near for them to observe the results. According to the publications of the No-License Committee the results have been extremely favorable not only in Coatesville but at other points in the country where the saloons were abolished or reduced in number last year. But as some persons are inclined to discount the claims made in those publications, the writer, living in Phoenixville, a town very similar to Coatesville, recently paid a visit to the latter place, accompanied by his accounting warden, and spent some five hours questioning prominent business men and others in regard to conditions in their town before and since the closing of the saloons. We found the claims published in the No-License literature abundantly justified. Whereas formerly a patrol wagon had to be kept in service to transport drunken men to the lockup, and the streets on Saturday nights were impossible to decent women and girls and unpleasant for men, the streets were now quiet and orderly at all times, and the patrol wagon had been sold to the ice man. Whereas formerly, after pay-day many men were absent from work or reported unfit for duty and in a condition to cause accidents, the superintendents of the various iron industries reported that they had no trouble after pay-day, and accidents were greatly reduced, and men who were valuable workmen but had formerly gone on sprees at more or less regular intervals, because of the temptation of the saloon and drinking friends, had kept straight for a year, to the great gain of themselves, their employers and their families. We found that the banks had very largely increased their deposits, and while in some cases this was due to the deposit of corporation funds, in the case of one bank where the deposits had increased more than a quarter of a million dollars, or twenty-six per cent, in eight months, the president said there had also been a very large increase in the number of depositors, and that the accounts of the merchants were in much better shape

than formerly, due to the fact that their bills were being paid more promptly than before. We found that rents were being collected from the poor with more ease than ever before, and that the people had bought more, saved more and required less charitable assistance in the way of coal, clothes and provisions than ever before, in spite of the fact that industrially the year had only been a fair one, and that latterly not much more than half the usual force had been employed. The superintendent of schools declared that children who used to come to school half-clothed, half-fed and more or less miserable, because of poverty and neglect due to drink, were now coming clothed, and fed and happy, and that the school authorities had had to supply much less shoes and clothing than they used to for the purposes of enabling children to come to school. We found that men who had for years signed license petitions and gone on the bonds of saloonkeepers had made up their minds never to do so again, and were eager to sign remonstrances. The Rector of Trinity Church, Coatesville, added his testimony to that of the business men. The only cloud on the present happiness of the people of Coatesville is the uncertainty as to what the court at West Chester will do next month with the numerous applications now pending for the reopening of the saloons in Coatesville, for no matter how great a majority of the people of the town may be opposed to saloons, it is still legally possible for one judge to impose saloons upon them and bring back all the old evils. Surely this is a travesty on the principle of self-government, upon which our institutions are founded. People who are interested in the problem of the drink evil (and how can any earnest person not be interested in it?) would do well to visit Coatesville and talk to the people there. They would probably find, as did the writer, that many of their preconceived ideas on this subject must be abandoned.

Bishop Knight has received a petition signed by sixty Cuban churchmen expressing the hope that a native Cuban may be consecrated suffragan bishop. Under the present canon this would not be possible as no provision is made for the consecration of suffragans in missionary districts.

ALL who want to know What the Catholic Religion really stands for, on what Authority it rests, and why and how it develops saintliness of character, should subscribe to *The American Catholic*, and read an important series of twelve articles by *The Rev. Louis T. Scofield* on "The Catholic Religion," commencing in the January number. *The American Catholic*, \$1.00 a year. Address 118 South Broadway, Los Angeles, Cal. Personal checks accepted, payable to *The American Catholic*.

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The annual service of the Free and Open Church Association was held on Sunday evening, January 18th, at the parish house of the Church of the Redemption, West Philadelphia. Even-song was participated in by the rector and the Rev. John A. Goodfellow, the general secretary of the Association. The Rev. J. B. Halsey, of St. Timothy's Church, Roxborough, preached the sermon from the Acts of the Apostles, 4:32, "Thy had all things common." He said that the early Christians were animated with one spirit. They cast their property into one stock, everyone giving up that which was his, that the poor and needy amongst them might have enough to live upon. No distinction was made between rich and poor, and in all probability there were no seats in their place of worship. For centuries afterwards this was the case, and in England there were no pews in churches till after the Norman Conquest. Pews were introduced there by the Puritans. In the Eastern Church today there are no pews. Mr. Halsey made reference to the several planks in the platform of the Association, viz., that every church should be free for all people to go to it—that the churches should be kept open daily for private devotions—that the weekly offertory as a religious duty and as an essential of public worship, should be established in every church. Nearly everybody today admits the theoretic advantage of the free and open church. It offers equal opportunities for all, at all times, "A house of prayer for all people"—"high and low, rich and poor, one with another."

(Continued on Page 35)

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(Continued from Page 33)

The Church is not a "Club" where money can buy privilege, but a family where each has an equal right, and each a responsibility and work according to his ability and opportunity. There is, of course, a selfish satisfaction in having a reserved seat, the better the seat the higher the price, but no one defends this as Christian in principle "Where thou art bidden, go and sit down in the lowest place," said our Master. The objections against the free system that "families cannot sit together in the same pew" was met by the statement that the whole congregation form the family of God. They have one Father, and are all brethren in Christ. The free church is admitted to be "the ideal" for a congregation, but is the theoretic ideal practical? The preacher showed that it was by the experience of his own church as a concrete example. It began with the free system in 1859, but in 1861 adopted the pew system. This continued until the finances of the parish became so low that it reverted again in 1873 to the free system, and ever since it has been one of the most successful free churches in the diocese. So practical is the free system that 87 out of every 100 of our churches do not rent pews. The sermon closed by showing the paradoxes of Christian finances. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, yet it tendeth to poverty." Christian principles and paradoxes will stand being put into practice and the more a congregation gives to missions and other outside objects the more prosperous it will become.

At its meeting on December 10th, the Board of Missions made several appointments to the foreign field. Conspicuous among them was that of Miss Eleanor Verbeck as a missionary to Japan. Miss Verbeck is the daughter of the famous Dr. Guido Verbeck, pioneer missionary of the Reformed Dutch Church, to whom Japan owes an enormous debt for his services as an educator, and who exercised in the transition days an influence equal to that of princes. So conspicuous a national figure did he become that he is familiarly known in missionary history as "Verbeck of Japan." His daughter has long been a faithful member of the Church and returns as one of its messengers to the land where she was born.

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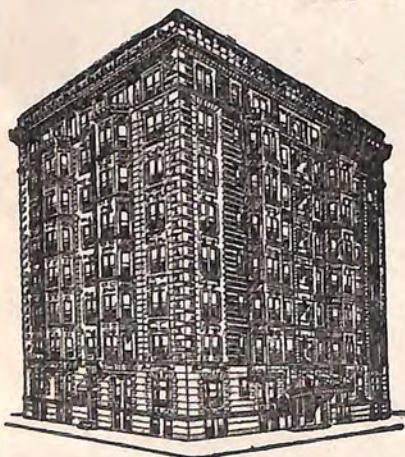
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tendent, and a man with thirty-five
children appeared, what would you think?
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Gill, of Nanking, China. He writes on
May 26th: "Sunday, a week ago, at my
Sunday-school, I was surprised to see a
man come in with about thirty-five chil-
dren following him. We are used to big
families in China, but nothing like that.
He informed me that he was the head
of a day-school nearby, had heard of our
doctrine, desired to bring his school in
every Sunday for instruction and desired
to be instructed himself also. That was
quite an addition to our Sunday-school,
and with only myself and one young
Chinese communicant, who, during the
week, runs my reading room for me, to do
the teaching, it pushes us rather hard."

The well-known play "Quo Vadis"
was recently shown in moving pictures
in Tokyo. One of our missionaries
writes that every performance was at-
tended by crowds of well-educated and
prominent Japanese who paid for the
privilege of listening to what was really
a Christian sermon. The story of the
pictures was told as each scene was
reproduced. One missionary said that
one such performance seemed to him to be
worth about all the sermons he could
possibly preach. There can be little
doubt of the impression created by the
portrayal of the trials, patience and the
courage of the early Christians.

Pennsylvania has a foreign-born popu-
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20 South Broad Street

CITY HALL SQUARE

Capital \$1,000,000

Surplus \$2,000,000

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For the Storage and Care of Permanent and Transient Cars
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A Trust Company, as Attorney-in-fact or Fiscal Agent, to collect and disburse income,

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INSURES TITLES TO REAL ESTATE

RENTS SAFE DEPOSIT BOXES \$3 TO \$100

TAKES ENTIRE CHARGE OF REAL ESTATE

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WILLS RECEIPTED FOR AND KEPT WITHOUT CHARGE

WE INVITE YOUR BUSINESS

DIMNER BEEBER, President

JAMES V. ELLISON, Treasurer

REPORT OF THE CONDITION
OF

The Bank of North America

(NATIONAL BANK)

PHILADELPHIA, August 9th, 1913.

RESOURCES

Loans and Discounts, - - - -	\$12,361,457.92
Due from Banks and Bankers, - - -	1,834,089.30
Clearing House Exchanges, - - - -	358,109.52
Cash and Reserve, - - - - -	3,002,169.39
Total, - - - - -	<u>\$17,555,826.13</u>

LIABILITIES

Capital - - - - -	\$1,000,000.00
Surplus and Undivided Profits, - - -	2,780,591.73
Circulation, - - - - -	496,700.00
Deposits, - - - - -	13,278,534.40
Total, - - - - -	<u>\$17,555,826.13</u>

S. D. JORDAN, Cashier.

*Accounts of Banks, Bankers, Corporations, Firms and
Individuals Solicited.*